

# THE UNIVERSAL FREE MASON

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No. 1

## OFFICIAL.

F. Keeler, late of Chicago, has been suspended from all Masonic privileges.

It is with great pleasure that we are able to announce that the "Alte und Angenommene Scottische Ritus, Deutsches Reich, has appointed Bro. M. M. B. Thomson 33.90.96, to represent that Illustrious Grand Body near the Supreme Lodge of the A.M.F., and the Ill. Bro. Robert E. England, 33.90.95, to be their Deputy Representative. Ill. Bro. Franz Blust 33.90.95, and Herman Muller, 32.86.90, to be Representative and Deputy Representative near the Grand Lodge of California A.A.S.R. in the A.M.F.

Count Alfred Tyszkiewicz, 33, has been appointed to represent the Supreme Lodge of the A.M.F., near the National Provincial Grand Lodge of Russia, with the Ill. Bro., Baron Benno von Siebert 30.1.

as Deputy Grand Master for the State of Wyoming.

The R.W.Bro. August Martello has been commissioned Deputy Grand Master for the State of Wyoming.

## SCOTCH MASONRY.

(Continued.)

### The Royal Order of Scotland.

This order or degree, like a great many others is more or less shrouded in obscurity. It has been known under

different names, and clothed in many guises. It was known as the "Royal Order of St. Andrew;" "Order of Heredom Rosy Cross;" "Heredom of Kilwinning." In tracing its history we will refer to it by its different appellations, but still adhere to its accepted and properly designated name.

Brothers Hughan, Gould, Murray Lyon, and others, historians of note have been busy for many years trying to weld Scotch masonry link by link into a chain of events, but every time, they have been compelled to omit an important link, owing to the many and varied interests that mark the career of Masonic Bodies, in the new and old world. We will, however, take the liberty of quoting from an admirable work—or rather compilation of historical data, collated by Brother E. Fox-Thomas, Provincial Grand Master of Yorkshire, in 1910. This author says:

"In addition to the facts of proven history and what is authentic, romance and tradition have been busy with the early history of this ancient Order (The Royal Order of Scotland). Thory, for instance, in his *Acta Latomorum*, tells us how on St. John's day, 1314, Robert Bruce, the King of Scotland, after the battle of Bannockburn, instituted the Order of St. Andrew of the Thistle, to which was united that of H. R. D. M., for the sake of the Scottish Masons, who had composed a part of the army of 30,000 soldiers with whom he had fought

the English army of 100,000. He formed the Royal Grand Lodge of the Order of H. R. D. M. at Kilwinning, reserving to himself and his successors, for ever, the title of Grand Master. "The historian, Oliver, in his "Historical Landmarks," tells us that, 'the Royal Order and St. John's Masonry' were for a long time governed by the same Masonic authority." The word "Heredom," has a great number of alleged meanings, but we will quote from the "Freemason" published in London:

"From Herodium, a castle built by Herod on rising ground in the territories of the tribe of Judah, or Heredim, also built by Herod in the confines of Arabia."

"From Highrodiam, a Masonic degree at Gateshead, in 1746, worked at Sunderland, 1756.

"From Harodim, a society of Craftsmen, in 1787, who recited the lectures, the presiding officer being called 'Chief Harod.'

"From the Greek 'hieros,' holy, and 'domos,' house, signifying 'The Holy House of Masonary.'

"From the genitive plural of the Latin 'hares,' i.e. 'Haredum,' implying that 'the degree was invented by the heirs of the ancient Masons, which the Scotch always supposed themselves to be.

"From Harodium, in I Kings v. 30, and IX 23, & c, of the Hebrew Bible, meaning 'The Rulers' or those who ruled the workmen.

"Masons from Scotland frequently visited Lodge in the north of England, where they may have introduced the Order of Heredom. There is much to favor the surmise that the various terms given under 'Heredom' all refer to the same degree, allowing for latitude in local working, pronunciation and illiterate orthography.

"Whatever may be the derivation of Heredom' in connection with the Royal Order of Scotland it evidently implies—Overseers, or Rulers, or Provosts, or Princes in Masonry.

Reverting to the Bannockburn tradition, it is further stated that the king incorporated with the degree of Heredom, the Order of Knighthood known as that of the Rosy Cross (R. S. Y. C. S.) Originally the membership of the Order was limited to sixty-three, none being entitled to it but Scotchmen and, possibly, their allies, the Irish."

Bro. Murray Lyon repudiates this tradition in the following language:

"As regards the claims to antiquity and a Royal origin that are set up in favor of this Rite, it is proper to say that modern inquiries have shown them to be purely fabulous. The Fraternity of Kilwinning never at any period practiced or acknowledged other than the Craft Degrees; neither does there exist any tradition worthy the name, local or national, that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic Courts, or the institution of a secret society at Kilwinning."

We do not take issue with Bro. Lyon, on the main part of his statement, as he certainly has access to more evidence being the Grand Secretary of the Grand Lodge of Scotland, than any other historian who writes on Scotch Masonry, but we humbly differ with him on his statement that Mother Kilwinning never practiced other than the Craft Degrees.

Quoting again from Bro. E. Fox Thomas, in the London "Freemason":

"Before we refer to the Order as existing in England and Scotland, it may be interesting to note that its introduction into France is attributed to that industrious Brother who was so largely concerned with the establishment of remote degrees in Paris, Brother Michael Andrew Ramsay (born in 1686, at Ayr, not far from Kilwinning). According to better known as the Pretender, claimed Thory. Prince Charles Edward Stuart, to be Sovereign Grand Master of the Royal Order, in his celebrated Charter



to Arras (1747.) Unhappily Brother Murray Lyon does not believe a word of this."

The following is a copy of the Charter given at Arras, France:

"We, Charles Edward Stuart, King of England, France, Scotland, and Ireland, and in that quality S. G. M. of the Chapter of H, known under the title of Knight of the Eagle and Pelican, and since our misfortunes under that of Rose Croix, erect and create by this present Bull, in the said town of Arras, a Primordial Chapter of Rose Croix, etc., etc."

The Pelican feeding its young is the jewel of the degree, and the banner of his father, James III, in 1715, bore the very same symbol. We therefore seem to identify both Templar and Rosy Cross Masons together with the two rebellions of 1715 and 1745.

Before going farther in our investigation, it is well to consider in a brief way, what degrees rightly belong to the "Royal Order of Scotland," and then we will proceed with its history.

The Royal Order of Scotland consists of two degrees, the first "Heredom or Kilwinning, is of symbolic origin and teaching. The second "Rosy Cross," is Chivalric, the degrees are very ancient. Whether true or false, the tradition of Robert Bruce, and his connection with these degrees, are accepted by a very great many searchers after truth, and in many instances logical reasons are put forth for its adoption. No doubt exists, that Ramsay took this Order to Scotland, and transplanted it in that country about 1740. This order was worked in Scotland long before that period by the Council of Patriarchs under the Craft Lodge auspices, until 1800, when the Grand Lodge placed a ban upon Craft Lodges working any of the higher degrees, the order was then transferred to Grand Encampment, and finally in 1822, to the "Scottish Grand Council of Rites" in whose bosom it now resides.

To resume our history, and, follow the fortunes of the Order, we will quote from reliable Masonic authority:

Findel's history of Freemasonry goes into this order at length, and is reliable; it says:

"Concerning this mysterious history of the Royal Order of Heredom, Kloss communicates the following account, partly extracted from Clavel's *Historie pittoresque*, and partly from a letter written by the Royal Grand Lodge of Edinburgh to Bro. Matheus of Rouen. The Royal Grand Lodge of Heredom or St. Andrew's, declared she had existed from time immemorial, and had assumed the title of Royal Lodge because the Kings of Scotland had, in former times, presided over her in person. They now regarded the King of Great Britain as their Grand Master. Long before 1720 or 1721, untoward circumstances compelled Freemasonry to remain in obscurity, and the Royal Grand Lodge had been long sunk in a deep sleep. In 1736 Sinclair of Roslin established the Great St. John's Lodge in Edinburgh, and conferred on her his right, of inheritance.

"This body assumed the simple appellation of the Grand Lodge of Scotland, having been founded by a Master whose authority only extended to the third degree, and therefore she could merely work in the Symbolic Degree and never got any farther. It was not for several years later, 1736, that the Royal Grand Lodge emerged from the cloud (yea, came down from the clouds) which had so long enveloped her. She displayed more ability, occupying herself principally with the Higher Degrees, leaving symbolic Masonry to the St. John's Grand Lodge, previous to being initiated in the High Degrees."

In Clavel's history, it is said: "The Royal Order of Heredom of Kilwinning is a Rosicrucian Degree, having many different gradations in the ceremony of

consecration. The Kings of England are *de jure* if not *defacto*, Grand Masters; each member has a name given him denoting some moral attribute. In the initiation, the sacrifice of the Messiah is had in remembrance, who shed his blood for the sins of the world, and the neophyte is in a figure sent forth to seek the lost word. The ritual states that the order was first established at Icom-kill, and afterwards at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person, and oral tradition affirms that in 1314 this monarch again re-instated the order, admitting into it the Knights Templars who were still left. The Royal Order, according to this Ritual, which is written in Anglo-Saxon verse, boasts of great antiquity. The only records handed down to us from the earlier history of the order are contained in four folio volumes in which are the minutes of the meetings of the lodges, the most ancient of which is of the year 1750. There had existed from time immemorial in London a Grand Provincial Lodge, which met at the Thistle and Crown Tavern, in Chandos Street. Other Chapters were also in existence in London. These, however, ceased to work, and their archives, in 1750, were turned over to the Great Mother Lodge of the Royal Order in Edinburgh."

W. A. Laurie, in his history of the Grand Lodge of Scotland, 2nd edition, says that "This order is not much thought of in this country, but flourishes in France." In a note he adds, if we follow the fable and tradition of the order, we must suppose that in 1739, they were again at work, and held regular Chapters in Edinburgh."

Another author says: "There is no written evidence of the existence of the order in Scotland prior to 1754. From that year to 1766, no minutes are preserved, if they ever existed, but a list of 'Members of the Royal Chapter at

Edinburgh,' written by Bro. Mitchell, records that he was admitted to the order in France, in 1749, and in England in 1750."

The regularly kept minutes at Edinburgh date from 13th of October, 1766. They refer to a Provincial Grand Lodge of Heredom of Kilwinning erected at Paris by a Charter, dated Edinburgh, October 4, 1786. In 1811 there were twenty-six Chapters of Heredom holding allegiance to the Provincial Grand Lodge of the order in France, including some in Belgium and Italy. The minutes for 1805 to 1813 are lost, and the order fell into abeyance from 1819 to 1839. In the latter year Houston Rigg Brown, a coach-builder in Edinburgh, and John Osborne Brown, members of St. David Lodge, held a meeting at which they represented themselves as being the only two members of the order, and they then admitted a number of Brethren, among whom were George Murray, afterwards Treasurer, and John Brown Douglass, afterwards Secretary.

We have dwelt at length on the history as viewed from the standpoint of various historians for the purpose of leading up to the conclusions we wish to reach and establish our determination. No doubt can exist in the minds of the students who are "searchers after truth," that the order is of Scottish origin, whether its traditions are true or only fables. It existed in the land of its birth, until its progress was interfered with and schismatic influences menaced its safety.

The Chevalier Ramsay transplanted it into France. Prince Charles Edward Stuart, established its feet firmly on the soil of that country at Arras, France. It continued its existence in Scotland, undisturbed, until in 1812, when one Alexander Deuchar, then Commander of Edinburgh Encampment No. 31, headed a rebellion and seceded from the Grand Encampment, and formed a schismatic

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body, under a warrant from England. In 1818, he founded another schismatic body, which he styled a Grand Lodge of the Royal Order of Scotland of H. R. D. M. of Kilwinning.

The Royal Order of Scotland of H. R. D. M. of Kilwinning, has always existed in its purity on Scottish soil. It was practiced by the Council of Patriarchs, as all the other high degrees were, until the Grand Lodge of Scotland, issued an edict prohibiting any degrees other than St. John's Masonry being practiced in Craft Lodges or under their auspices. At that time, to preserve peace and harmony, the degrees of this order were transferred to the Early Grand Encampment, and remained in the bosom of that Grand Body, until 1822, when it was confided to the Grand Council of Rites. Lest we leave our readers in doubt, and especially as the order, as it now exists in Scotland, as a separate Grand Body, be counfounded with the original, it may be as well for us to follow closely its departure from its birth place and birth-right.

We have said, that from 1819 to 1839, it was in abeyance, and would have remained so, had not Houston Rigg Brown and John Osborne Brown, conceived the idea of following Deucher's plan to re-organize it. Who these Browns were and from what source of authority they sprang history is silent, but it is fair to presume, they were the offspring of Deucher and his illegitimate and unwarranted schism, which he organized in 1818. However, after 20 years, and during that twenty years dormancy, these men sprang up and organized what they pleased to call a Grand Body of the Royal Order, when they should have known, and no doubt did know, that the legitimate Grand Body was the Grand Encampment warranted by the Early Grand Encampment of Ireland to Robert Martin, and his Brother Knights, in 1822, and in 1839, the date of their

spurious venture, the Browns were usurpers and pretenders. In 1845, the Supreme Council of France, a body organized in that country by the agents of the Southern Jurisdiction of the U. S. A., invaded Scotland and brought back a counterfeit of what Ramsay took to that country, and established what they pleased to call a Supreme Council. The Browns, and other alleged successors of Deucher, readily accepted this new body and transferred their assumed authority to this council, and this body like all such aggregations commenced a warfare against the legitimate body in whose bosom reposes the Rites they have since tried to adopt.

In 1877, this spurious body gave to Albert Pike, Grand Commander of the Southern Jurisdiction of the United States, a patent creating him Provincial Deputy Grand Master of the Royal Order of Scotland, for the United States of America, since which time, the Provincial Grand Lodge thus created has been a pendicle of the spurious Council in Scotland. Neither it nor its members are recognized by the "Grand Council of Rites," the legitimate head of the order not only in Scotland but in all the world.

Writing of the Royal Order of Heredom, Bro. John Yarker says: "It is usually claimed that the French Degree of Rose Croix is derived from the Scottish Orders of Heredom Rosy Cross, the first of which is said to be the old Christian form of the Scottish "Master Mason," and the second a grade of Honorary Knighthood instituted by Bruce, after the battle of Bannockburn, where a considerable quantity of Knights Templars assisted him. It is just possible that some of the English Chapters became Royal Arch and Rose Croix Chapters from the love of independence, and that existing degrees may be descendants of H. R. M.—R. S. Y. C. S. S."

Rebold says: "The degrees of the Royal Order of Scotland, prior to the

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establishment of their modern Grand Lodge, in A. D. 1736, were a portion of the ceremonies of the Speculative Lodge, "Cannon-gate Kilwinning," which existed in 1679, and was composed chiefly of gentlemen."

Gadicke, the German Masonic historian, writing from Berlin, in 1818, referring to this order says, that—"the Order of St. Andrew, existed in the 14th century, and was incorporated with Masonry in 1679 or 1689; the latter is about the date when James II attempted to recover the kingdom. The order is believed to have lost its minutes in the rebellion of 1745. There is said to be some printed evidence of the Royal Order about the year 1650, and also some memorandum of about 1730 mentioning 'Old Knights,' but these are apocryphal; as the old Scottish Minute Book commences with a revival by a few old members in 1767. There is a record, however, of 1750, being the petitions of Sir William Mitchell (F. D. L. T. Y.), addressed to "Sir Robert R. L. F.," "Provincial Grand Master of the Most Ancient and Honorable Order of the H. R. D. M. of K. L. W. N. N. G., in South Britain; Sir Joseph Henry Broommoot, F. R. D., Deputy Grand Master; Sir William P. R. P. R. T. O. N., and Sir Richard, T. C. T. Y., Grand Wardens, and the rest of the Right Worshipful Grand Officers of the said order. It is from Bro. Mitchell's documents that the foregoing list is derived."

Yarker, in a note to his Speculative Masonry says: "In 1686, James II was contemplating the revival of the English Language of the Order of St. John, at Malta; accordingly we find that the certificates issued last century for the Templar Priest, date their era 'Year of revival 1686.' It has even been asserted that this latter form of Masonry, was intended to counteract the Scottish Order of St. Andrew or Royal Order of Scotland, in the hands of the Stuart party."

John Yarker, in his booklet, "Recapitulation of all Masonry" says: "The leading propagators of the High Degrees on the continent were the Stuart party, and for their system they claimed an hereditary derivation from our Stuart kings as Grand Masters, and recorded the name in their Charters; indeed, the word *Heredom* as applied to the Rosy Cross, or Eagle and Pelican, signifies inheritance.

In closing this article we think the following, taken from a letter written by Bro. John Yarker, to the editor of the "Scottish Freemason" will be appropriate.

"The early Scottish Masons in France taught that the Rose Croix was the 'True Ceremony of a Master Mason.' The more modern historians of France assert that it was a portion of the ceremonies of the Lodge Cannongate Kilwinning, and I see no reason why this should not be true. Their early minutes show that they had a separate Master's Grade, but gives no hint as to the nature of the ceremony. If they had such a ceremony, and it was ancient, the members must have obtained it from the incorporation (of Masters)."

With regard to what is now called the Royal Order of Scotland, it is unsatisfactory. It does not seem to have been intended as a ceremony, but is rather the lecture of two grades. (1) Passing the Bridge, or the Red Cross Degree, Which I believe to be the original from which the Royal Arch is derived; and, (2) Rose Croix. Undoubtedly it was known in 1743 in London by its present name, claimed immemorial date, and was perhaps the Master's Lodge of the London-Scottish Lodges.

In Durham there is a minute of 1746 which shows that it was conferred by an old Operative Lodge, in a Grand Lodge, under the name of Heredom or Harodim, where it is enacted that those who had it might be admitted to the "English

Master" at half price, and this E. M. undoubtedly refers to the degree of Hiram after the lodge had gone under the Grand Lodge of England, which it did in 1735. It would seem that in Durham, where the Heredom, Harodim, or Rose Cross was conferred, the degree of "Passing the Bridge" preceded it, and if I am correct, as I think I am, that the Royal Order of Scotland is the Lecture of these two Grades, and was old in London in 1743, it would tend to prove that the Red Cross was the more ancient name of the Royal Arch.

ROBERT S. SPENCE.  
(To be Continued.)

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ON LATIN MASONRY.

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The following translation from "La Revista" of Laredo, Texas, written by Bro. Idar, the able editor of that bright and interesting journal, gives the Latin American view of York Rite Masonry which will without doubt be interesting to our readers.

Bro. Idar's article is in the shape of comment on an article which appeared in the Swiss Bulletin:

It is undeniable that dear Bro. Edw. Quartee la Tente has begun a great majestic labor proper for a man like him who has comprehended the true ideals of union and fraternity that ought to exist between the Masonic family of the whole world; but his labor cannot be realized, on account of the difficulty of uniting dogmatic Masonry with liberal Masonry,—like mixing oil and water. English and North American Masonry has its dogmatic principles perfectly defined with respect to the Divinity; founds true human felicity in a future life; bases the solidarity of man on the Bible; not so, the liberal Latin and Latin-American Masonry, for as a part of European Masonry that has suffered so much and still suffers on account of dogmatism and who found their Masonic work on

that august trinity: Liberty, Equality and Fraternity, from which arise the philanthropic and altruistic principles that we practice, as also the study of morality and philosophic speculation that develops the desire to arrive at the TRUTH by investigation of practical science and virtue.

We want the Mason to work under the impulse of his own convictions; that he think for himself; in a word, that the Mason be a man and that he have the courage to believe or not to believe; York-rite Masonry on the contrary violates the consciences of its adepts, darkens that holy of holies that in a free man ought to remain forever lighted.

The Catholic church, a politico-religious organization, maintains Macciavelli-like in almost all the nations of the earth, the most frightful division; cast a glance over agonized Spain; impoverished Italy, cradle of so many arts and deeds of human greatness, receptacle of universal riches—France, that sacred fountain whence arose the rights of man, and all of Latin America that ought to be the land of liberty, and in all those nations you will see the black hand of Romanism inciting brother against brother, citizen against citizen, weakening the peoples by means of fratricidal war, and then washing their hands like Pilates; and that diabolical work is what York-rite Masonry is preparing, that now is incubating another religious tyranny that may be in time, as fearful and as powerful as was Catholicism in its best days, that religion which Yorkism serves as a vanguard, with its Great Light on the altar, commences already to extend its claws and show its feline teeth against liberal Masonry, or the true Masonry, and has closed the doors of its temples to those who do not belong to that Biblical Masonry.

We will see if they are right. In 1826

the protesting rites presented a memorial to the Grand Lodge of Free and Accepted Masons of the state of Connecticut soliciting that the prayers that they use in the initiations and in the opening and closing of the work of the first degree be modified by inserting the name of Jesus Christ, in such a way that the invocations they direct to the deity might be made through the mediation of Christ Jesus between God and man.

After a heated discussion the reform was refused. Now, then, if the American Masons of whom a majority are Protestants, threw Christ from their temples, why should they condemn Liberal Masonry for not placing the good book on its altars as the York-rite Masons do? To our York-rite B. B.: all the Lodges in Australia, New Zealand, Germany, Greece, Finland, Hungary, Ireland, Belgium and Japan, Russia, Norway, Sweden, Poland, Roumania, Portugal, Chile, Brazil, Argentina are Clandestine; Masons black and white, and hundreds of lodges of Ohio, Kentucky, Pennsylvania, California, Idaho, and Texas,—because some do not work with the good Book and because others are not Yorkists.

Clandestine and spurious are to them all Scottish Masons, the Mexican National Rite, the Blue Rite of South America and all those that are not York-rites.

On account of that we have said that the labors of our dear brother... Quartier la Tente will be unfruitful insofar as it relates to the American York-rite, mother of all the CLANDESTINE lodges of the world, installed in this country since the war of independence, without authorization, with a CHARTER from any Masonic power and only in virtue of its own will and "say so."

We are sorry above all to hurt the feelings of our dear Bro.: Quartier la Tente, who as an old Protestant pastor must be a fervent believer in the Bible,

but the truth ought to be spoken although it cause a scandal.

N. IDAR.

From "La Revista" of Larado, Texas, April number.

Translated by Dr. W. A. Dunton, 33, 90, 95 deg. L. C., 401 Higgins Bldg., Los Angeles, Cal.

#### A PRINCE AND RULER.

A most interesting letter was published in "Le Chercheur" (Mauritius) a translation of which we take from the "London Freemason." H. M. The Sultan of Grand Comoro is evidently a great supporter of true Freemasonry. The letter was written to a prominent co-religionist who had been violently attacked in the local papers by certain others of his faith because of his Masonic connection on the occasion of his being a candidate for election to their legislature:

Very Dear Brother.—Your favor received, and its contents are certainly interesting to Freemasonry. I heartily join with you in saying to our Brethren in Islam that Freemasonry was instituted by the great Solomon, son of David, at the time that the architect Iram constructed the Temple. In the holy Koran the Prophet Mohammed (may the peace of God rest upon him) has not forbidden anyone from joining, and in his own time also this society was in existence in Arabia.

It is indeed unfortunate that there are so many persons ignorant of the precepts, of the true meaning, of the Koran, for then they would not dare to say what they do. It is true that some amongst our Brethren of Islam, who are without knowledge, censure the Freemasons, but ask them to cite even a word of the holy Koran which condemns Masonry. Of course they can find none; they speak

with falsehood on their lips. This grand society, which is founded on brotherhood, serves humanity, practices goodness, prohibits evil, seeks truth for human betterment, does good works even to its traducers, and makes no distinction of race, color, or creed; it confesses that singleness of the deity which is the foundation of Islam. But in order to preserve order and freedom, it puts aside all questions of religion and politics. Why, then, since it upholds only that which is good, should we not associate ourselves with it? Moreover, you should quote to them the 86th verse of the chapter entitled "The Journey by Night" (Souratele Aschal), which says: "Every man travels his own path, but God alone knows who he is that takes the right one."

You remember that the Emperor of Turkey, H.M. the Sultan Mouradieddine, was a Freemason, advanced to the Degree of Rose Croix, and at the same time supreme head of all Islam, not to mention many others. Tell them this also: "The Prophet himself, who taught us the Koran, made several treaties with the Nazarenes, as is proved by the Koran. Were they by any chance better Mussulmans than the Prophet?" On the contrary, for a good Mussulman would not seek to make an enemy for Islam; whoever does so is an infidel. No one can say that the Koran prohibits Freemasonry!

Now it is an established fact that our alliance with this society has been nothing but beneficial for the whole of Islam, even as an alliance between Turkey and Germany; one can tell by that that these alliances are not forbidden. And what difference is there between Freemasonry of the Ottoman and German empires? If it is infidelity, then the whole nation, all the chiefs of Islam, are so with it.

But no, the Prophet himself contracted alliances with foreign nations in the interest of Islam, and such also is our aim with Freemasonry, a truly fraternal and protective society.

There is an admonition in the Koran government our relations with those not of Islam (ch. LX., 7.8), "It may be that some day God may establish mutual goodwill betwixt you and your enemies. God can do all things. He is both kind and pitiful. God does not forbid you to be good and just towards those who have not fought against you because of your religion, who have not driven you from your homes; He loves those who live up rightly. Such is the position of the Freemasons, who have protected us even because of our religion. Seek now some real Nassarene who persecutes us; there is none; on the contrary, you see how the French government has caused mosques to be built for us. Why then should we endeavor to create enemies against ourselves by fanaticism and intolerance—something which does not exist on their side, and is also strongly reprimanded by the Koran.

Here is a verse showing that alliances were contracted with idolaters even in the time of the Prophet (ch. IX., 1. On safety for the Repentant): "This is the proclamation on the part of God and His Prophet of safety to those amongst the idolaters with whom you have made alliance." Should we be, then, more royalist than the king or better Mussulmans than the Prophet and the Ashab, his disciples, of the time of the propaganda of Islamism? Tell those people that perhaps they are stronger papists than the Pope!

(Signed.)

SAID ALI.

—Masonic Journal.

## COMMUNICATED.

## From Labor to Refreshment.

Only those who work are entitled to play, and so, as the Lodges of the American Masonic Federation in San Francisco have been doing good work lately for the cause, Golden Star Lodge No. 3 deemed it fitting to extend courtesies to Sister Lodges in the form of a Supper and Smoker on the evening of May 28th. Prior thereto, election of officers took place, resulting as follows:

- R. W. M.—C. R. Little, re-elected.
- Deputy Master—C. E. Stahl.
- Substitute Master—Harry Edwards.
- W. S. W.—A. E. Harrison, re-elected.
- W. J. W.—Monroe Moore.
- Secretary—H. A. Payne, re-elected.
- Treasurer—P. M., C. Sparre, re-elected.
- S. D.—Jos. J. Angell.
- J. D.—P. H. Umlaad, re-elected.
- S. S.—V. Filippis, re-elected.
- J. S.—G. Maltogliati, re-elected.
- I. G.—T. Blunn, re-elected.
- Tiler—John Farquhar, re-elected.

R. W. M. C. R. Little was supported in the East by Most Worshipful Provincial Grand Master W. C. Cavitt, Provincial Grand Secretary H. Methmann; R. W. M. Fuhr, of Golden Thistle No. 2; R. W. M. Conter, of Glenlivet Lodge, Vallejo; R. W. M. Dr. Poole, of Cosmos Lodge No. 7; R. W. M. Louis, of Palestine Lodge; R. W. M. Josephs, of Alpha Bay Lodge, Oakland; and there were also present many Past Masters of Sister Lodges and other officers and members in numbers, making in all a gathering of sixty tried and true Masons of the Ancient Accepted Scottish Rite. The supper table was most tastefully arranged, and the "spread" thoroughly enjoyed. Speeches and toasts were in order, among those responding being the elite of the fraternity of the Bay District. Particular attention was paid to the remarks of

Provincial Grand Master Cavitt and Deputy Supreme Organizer William Lee Provol, both of these brothers giving advice and information of merit and interest. When reference was made to the energy and zeal of our illustrious Supreme Master M. McB. Thomson the brothers broke into tumultuous applause, an evidence that in San Francisco at least the name of our exalted leader has been made immortal among Masons.

During the course of the evening Provincial Grand Master Cavitt announced his appointment of the following Brothers to be Lodge Deputies for their several lodges, stating that the balance of the appointments would later be announced: Golden Thistle Lodge, P. M., J. J. Enos; Golden Star Lodge, P. M., G. H. McCullum; Cosmos Lodge, P. M., T. C. Gray; Palestine Lodge, P. M., L. G. Wayne; St. Johannus Lodge, P. M., H. Muller; Jerome Lalande Lodge, P. M., P. Trieck.

It is due the Committee of arrangements for the Supper and Smoker that favorable mention be made of their successful endeavors. The Committee consisted of P. M.'s, C. Sparre, Chairman; H. T. Bonnalle, and G. H. McCullum; and Brothers V. Filippis, P. H. Umland and J. J. Angell.

The unanimous sentiment of all present was that such gatherings are instrumental of great good in cementing the fellowship of the Brothers of the different Lodges, and Golden Star Lodge No. 3 was highly commended for its entertainment. Unquestionably the return to labor will be attended with good results for the American Masonic Federation.

C. R. LITTLE.

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"The ill that we of others think  
Gives little thought of sorrow;  
To know that they think ill of us  
Cuts keenly to the marrow."



## THE UNIVERSAL FREE MASON

### THE GRAND MASTER MASONS OF IRELAND—

#### Grand Lodge of Munster.

- 1726 Hon. James O'Brien, M. P.
- 1730 Colonel Wm. Maynard.

#### Grand Lodge of Ireland.

- 1725 Richard, 1st Earl of Ross.
- 1730 Richard, 1st Earl of Ross.
- 1731 James, 4th Baron Kingston (see A. D. 1735 and 1745).
- 1732 Nicholas, 5th Viscount Netterville.
- 1733 Henry, 4th Viscount Kingsland.
- 1735 James, 4th Baron Kingston (see A. D. 1731).
- 1736 Marcus, 1st Viscount Tyrone (Earl of Tyrone).
- 1738 William, 3rd Viscount Mountjoy (Earl of Blesinton).
- 1740 Arthur, 3rd Viscount Doneraile.
- 1741 Charles, 2nd Baron Tullamore (Earl of Charleville, see A. D. 1760).
- 1743 Thomas, 2nd Baron Southwell.
- 1744 John, 3rd Viscount Allen.
- 1745 James, 4th Baron Kingston (see A. D. 1731 and 1735).
- 1747 Sir Marmaduke Wyville, 6th Bart.
- 1749 Robert, 1st Baron Kingsborough.
- 1751 Lord George Sackville (Viscount Sackville).
- 1753 Hon. Thomas George Southwell (Viscount Southwell).
- 1757 Brinsley, Lord Newtonbuter (2nd Earl of Lanesborough).
- 1758 Charles, Viscount Moore (6th Earl and 1st Marq. of Drogheda).
- 1760 Charles, 1st Earl of Charlesville (see A. D. 1741).
- 1763 Thomas, 6th Earl of Westmeath, K. P.
- 1767 Ford, 5th Earl of Cavan.
- 1769 Edward, 1st Earl of Kingston (see A. D. 1761).
- 1770 William, Marq. of Kildare (2nd Duke of Leinster, see A. D. 1777).
- 1772 Randal, Viscount Dunluce (6th Earl and 1st Marq. of Antrim).
- 1774 George, Viscount Bellfield (2nd Earl of Belvedere).
- 1776 Garrett, 1st Earl of Mornington.
- 1777 William, 2nd Duke of Leinster (see A. D. 1770).

- 1778 Randal, 6th Earl of Antrim (Marquess of Antrim, see A. D. 1777).
- 1782 Richard, 2nd Earl of Mornington (Marq. of Wellesley).
- 1783 Robert, 1st Baron Muskerry.
- 1785 Arthur, Viscount Kilwarlin (2nd Marquess of Downshire).
- 1787 Francis, 2nd Viscount Glerawli (1st Earl of Annesley).
- 1789 Richard, 2nd Baron Donoughmore (1st Earl of Donoughmore).
- 1813 Augustus Frederick, 3rd Duke of Leinster.
- 1874 James, 1st Duke of Abercorn, K. G.
- 1886 to present day.—James, 2nd Duke of Abercorn, K. G.

### THOUGHTS WORTH THINKING.

Never bear more than one kind of trouble at a time. Some people bear three; all they have had, all they have now, all they expect to have.—Edward Everett Hale.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating what ever is noble and loving in another.

There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.—James Russell Lowell.

The trouble with most people who do a kind act is that they throw all crusts on the water and expect to get frosted with angel-cake in return.

There is never a night so dark, but the sunshine will sometime appear to dispel it.

### MECCA, THE PARENT TEMPLE.

The oldest temple in America is Mecca, New York City, for which a charter was issued on September 26, 1872.

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### EDITORIAL.

With the present number the "Universal Freemason" starts the Fifth Volume and enters the fifth year of its existence, that it has done some good towards bringing nearer the time when Masonry will be Universal in fact as well as in name we hope, and indeed have good reason to believe, it was the first Masonic Magazine in the U. S. A. that advocated true universality in Masonry, a universality that would know neither Creed, Race or Nationality, where in very truth the Lodge would extend from the North to the South, from the East to the West; where the only test for admission would be that the applicant was a free man and under the tongue of good repute, it is true that there are other Masonic Magazines that have in a measure left the house of York Rite bondage and have in a measure started for the land of promise, but they are retarded by early teaching and associations and it is hard for them to get divorced from the Idols to whom they have been so long wedded, they stand upon the shore of the sea of universalism and try the water

first with one foot, then the other, inclination urges them to make the plunge, interest and tradition holds them back.

The "Universal Freemason" had no such handicap. Its editors had never bowed the knee to the Baal of Yorkism therefore were hampered with none of its traditions, as it started, so it has continued; and will continue the advocate for, and encourager of all that is good and true in Masonry, and the uncompromising opponent of fraud and hypocrisy.

The "Universal Freemason" is but six months younger than the American Masonic Federation whose mouthpiece it is, and the growth of the one has been the growth of the other, when its first number was published in May, 1908, the A. M. F. numbered less than a dozen Lodges and was confined to two States and there were but fifty subscribers to the Magazine, now there are in the A. M. F. six Grand Lodges in as many States, two Regional Grand Lodges, one in Central America, the other in British India, with Lodges scattered over the States where there are as yet no Grand Lodges formed, and though the number of subscribers is not all that it might be it has reached respectable proportions, it was not started as a money making venture, nor is it now one, its Editors gladly give their services as a labor of love, and when the time comes that it will show a surplus of income over expenditure, it will be the Benovolent fund that will benefit. This is another point in which the "Universal Freemason" differs from all other Masonic Magazine.

BB. help the Magazine by sending in your subscription if not already a subscriber, and by renewing it if you are already one.

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This month we have to chronicle the birth of two more Lodges in the A. M. F. "Viking" Lodge of Chicago and "Robert Bruce" of Portland. Oregon, the fruit of

the labors of BB. Lucas and Stapleton. and so the good work goes on.

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In the whole scope of the English language there are no two words more frequently used, and so little understood by the Yorkist as "Clandestine" and "Irregular" terms which they indiscriminately apply to all who differ from them, when plinned down to give a definition of these terms applicable to their use of them, their only answer is, well you must be wrong for you don't belong to us, reminding us of the English Bishops definition of Orthodoxy and Heterodoxy, which was that Orthodoxy is our Doxy, Heterodoxy is the other fellows Doxy.

It might be worth while, however, to see what these terms really mean and with what truth they can be applied to the Dissenters from Yorkism. Webster defines Clandestine as "secret, private" and "Irregular" as not according to rule or established usage. According to the best Masonic lexicographers the definition of the words are: Clandestine, meeting without the consent or against the will of the Master and Wardens of the Lodge, professing to meet as a Lodge without authority from some superior body; Irregular as doing something contrary to the laws of the Lodge or Grand Lodge to which the person or Lodge belongs.

We have a fair acquaintance with the various Masonic bodies in the U. S. A., so-called "regular" or dissident, and some falsely styled Masonic as they have been like the Northern and Southern so-called Supreme Councils conceived in sin, born in iniquity and are conducted for GRATE, these latter can be with truth branded as both Clandestine and Irregular, and other bodies such as the Dissident Grand Lodges of the York Rite in Ohio and Massachusetts could with justice be termed irregular as they have been set up in opposition to older bodies of the same Rite occupying the same territory, but they cannot be truthfully termed Clandestine as there is nothing secret or

hidden about their working, and as for the Lodges in the American Masonic Federation they come under neither category, its Supreme Lodge is the only governing body in the U. S. A., working the Rite it practices and it is the only legally constituted Grand Body in the U. S. A. with jurisdiction over the whole States.

Both terms can with perfect justice be applied to the York Rite as we will show. Their Grand Lodges are all without exception Clandestine inasmuch as not one of them has a charter from a Superior Body, but on the contrary are all self-created; they are Irregular inasmuch as they have forsaken the Landmarks and broken the everlasting covenants of Masonry, and that not in one but in many particulars. In every State there is a race test; and in some a religious test applied to applicants for membership, physical tests are required that are unknown elsewhere, Masonic equality known throughout the Masonic world.

We learn from the "Masonic Journal" of South Africa that the BB. of the English, Irish, Scottish and Dutch Constitutions there are actively working for the establishing of a South African Grand cannot exist where the Master sits covered in the presence of his BB., or where the Grand Master is an irresponsible Despot, the very order of the degrees have been changed and in the York Rite of all the Masons of the of the world does the Lodge sit and transact its business in the M. M. Degree. In many other instances are they irregular but these will suffice to prove our contention that it is the Lodges and Grand Lodges of the York Rite that are Clandestine and Irregular; and not those of the American Masonic Federation.

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In last month's number we had occasion to comment on the action of an English Lodge composed of Americans who had started a campaign looking for making Masonry universal, and hailed it an encouraging sign of the times. Now comes a visit from the Five United Ger-

man Lodges (with whom the A. M. F. exchanged representatives three years ago, and the first foreign body with whom we exchanged) to the London Lodges, also in the interest of universal Masonry. The following cutting is from the "Glasgow Herald" of May 21st:

#### International Freemasonry.

The Masters of the Five Associated Lodges of Freemasons of Hamburg are visiting London this week with a view to becoming personally acquainted with the various workings of English Freemasonry. They arrived yesterday morning, and entertained at luncheon at Dr. Keyser's Royal Hotel the officers of the International Masonic Club Sir John Cockburn (president), Mr. Alfred F. Robbins (vice-president), Mr. Imry Kiralfy (chairman), Mr. Otto Hehner (treasurer), and Dr. F. Ernest Pocock (secretary). Herr M. Groth (the Master of the Lodge St. George of Hamburg) presided. Last night the Hamburg Masons visited the La France Lodge, composed entirely of Frenchmen resident in London and owning Masonic allegiance to the Grand Lodge of England, and tonight they will be welcomed by the Pilgrim Lodge, similarly composed of Germans. Truly the world moves, and the motion of the Masonic world is in the direction of universality, and those bodies calling themselves Masonic that do not move with it must get off and make room for the more progressive ones.

Again have the York Bigots been defeated in their campaign of persecution this time in Oakland, California, where some months ago Bro. L. P. Kay was arrested on a charge of organizing a Masonic Lodge without authority. Finding this charge untenable as Bro. Kay held a regular commission as a Deputy of the A. M. F., whose authority was beyond dispute, that charge was dismissed and he was rearrested on the charge of obtaining money under false pretences, the complaint being sworn to by a man who had been hired to apply to Bro.

Kay for membership, the charge being that this man had been told by Bro. Kay that when he became a member of a Lodge in the A. M. F., A. A. R. R. Symbolic that he could visit any other Scottish Rite Lodge. It seems that there is a Lodge of perfection holding of the Southern abortion in Oakland and that as he, as a Master Mason could not visit a Lodge of the 14th Degree, therefore he had been imposed on. The ridiculousness of the complaint did not prevent the Police Judge who is a Yorkist from issuing a warrant, or the Police Attorney who is also a Yorkist from calling up the case and then continuing it for months for the sole purpose, seemingly of preventing the organization of a Lodge in the City. They reckoned, however, Rev. Kay, who is a sticker and his attorney, Bro. W. C. Cavitt, Pro. G. M. of California who checkmated every move the opponents made the result being that though the judge and prosecutor were both avowed enemies of ours, and the police officer who had the drawing of the jury had boasted openly that the A. M. F. would never have a Lodge there the jury disagreed, the case is dismissed and the Lodge is ready for a charter. When will our opponents learn that we are here to stay and that every knock is a boost?

At one time the members of the Southern Jurisdiction Council tried to have the oligarchal system by which it is governed replaced by one having a nearer semblance to Masonry. The committee to whom the matter was submitted reported against the change, giving as the reason that their present system so nearly corresponded with that of the Roman Church which they considered the most perfect of institutions, inasmuch as there the Pope made the Cardinals, and the Cardinals in turn made the next Pope. And there are many more points of resemblance between the American system of so-called Masonry and the customs of the Scarlet Woman, e. g. the

inveterate persistency with which it pursues and persecutes all that dare to differ from them. Like Rome they also have their "Index" of prohibited books, to read which subjects the member to discipline, the absolute prohibition of their members speaking on Masonic subjects with one not of their own sect, which, however, does not prevent the circulation of slanderous and lying statements against those with whom they are forbidden to speak, when the same can be safely done, and above all by their use of the "conspiracy of silence" to prevent the public speaking from accepting notices of our meetings or allowing us to reply to attacks made on us. This they accomplish by threatening to have their advertising withdrawn, but the very intensity of that hat defeats their purpose as every time they attack our Deputies it causes fair-minded people to inquire what it all means; What is this Scottish Masonry that the other Masons are making such a fuss about? and thus they unwillingly help, while trying to hurt us.

Lodge. The Mother Grand Lodges do not look with favor on this project and advance several reasons why such a project should not be carried out. One reason which they do not advance. One Brother of the Journal thinks a pertinent one is the loss they would sustain from the fees. As an instance he gives the amount sent by the District Grand Lodge of the Transvaal to the Grand Lodge of Scotland in five years amounting to the enormous sum of £1,6642 2-5, nearly \$6,000.00, and the other Provincial Grand Lodges had returned approximate amounts to the other Grand Lodges. No wonder these Grand Lodges object to granting their Daughters independence, yet the Mason in Scotland would gain immensely if the Grand Lodge of Scotland would lose every one of her Daughter Lodges abroad, a gain in independence that would far overshadow the loss the Grand Lodge funds would sustain. Under the present system in Scotland a Lodge can either be represented by their

R. W. M. and Wardens in person or by Proxy. The Lodges abroad are always represented by Proxy and as the BB. there very rarely know a BB. in Scotland to whom to send the Proxy, it is given in Blank to the Grand Secretary, he in turn gives them to those who will support him in office, thus it is common for a Brother who could not be elected Tiler in his Mother Lodge to have the Proxies of a dozen foreign Lodges, and thus the native Brother is deprived of the government of his own Grand Lodge.

In company with the Ill. Bro. D. Bergera, Provincial Grand Master of Inter-Montana, we had the pleasure of paying an official visit to Justice Lodge No. 2, of Diamondville, Wyoming. This Lodge, which was the second Lodge formed in the A.M.F., has since its birth been zealous in the cause of Universal Masonry. It has, like all our Lodges, had its full share of persecution, but has nobly surmounted them all and with Bro. T. Boggio in the East and Bro. H. Ziller as Secretary, it bids fair to continue its course of prosperity. During the past month four Candidates were admitted, and four who have passed the ballot will be entered at the next meeting.

We were entertained by the BB. to a sumptuous banquet spread in the Lodge Hall and a very pleasant evening was spent. Next day a meeting was held of the BB. possessing the higher degrees and steps towards organizing a Council of K-D-S-H. in the near future.

Lodge Garibadsl of Salt Lake City reports 21 Entrants during the past half year with six new Candidates that have been balloted on for the first meeting of the new term.

A new Lodge is in process of formation in the City of Rock Springs, Wyoming, that promises to be one of the largest in the A.M.F. Bro. A. Martello, Deputy Grand Master for the State of Wyoming, is superintending the work there, and from what we know of that

Bro. great things may be confidently expected to result from his labors.

#### FAMOUS SAYINGS OF GREAT MEN.

Mr. A. H. Lewis, writing to the "New York American," sends a list of some of the famous saying of some of the world's greatest men, holding that a great thought is often as valuable as a great invention:—

Washington: "Put none but Americans on guard."

Galileo: "It moves, nevertheless."

Frederick the Great: "Every man must get to heaven his own way."

Lincoln: "You can fool part of the people all of the time, and all of the people part of the time, but you can't fool all of the people all of the time."

Franklin: "Love your neighbor as yourself, but don't take down your fence."

Cromwell: "A battleship is your best ambassador."

Mahomet: "There is no god but God."

Jefferson: "Resistance to tyrants is obedience to God."

Confucius: "Honour lies not in never falling, but in rising every time you fall."

Luther: "To pray well is the better half of study."

Magellan: "The church says the earth is flat, but I know that it is round; for I have seen the shadow on the moon, and I have more faith in a shadow than in the church."

Napoleon: "Imagination ruins the world."

Newton: "I cannot calculate the madness of a people."

Peter the Great. "I would give half my kingdom to know how to govern the other half."

Caesar: "Better first in a village than second in Rome."

"A good Mason" does not mean a man who can roll off the ritual like a phonograph, but one whose handshake has an electrifying shock of good fellowship that draws you toward him, and one to whom you want to confide your sorrows and with whom you want to share your joys.

The ground work of Masonry is the reciprocal acceptance of symbolical teaching of God-acknowledging men of certain obligations derived from the moral law and recognized as being due to their Creator, to themselves and to each other; the assumption of these obligations in substance, form and manner to confer the Masonic status being only possible within the body of certain organizations called Lodges, existing by virtue of warrants or charters from a representative Lodge.—Jas. Robbins.

My experience of life makes me sure of one truth, which I do not try to explain: That the sweetest happiness we ever know, the very wine of human life comes not from love, but from sacrifice—from the effort to make others happy. This is as true to me as that my flesh will burn if I touch red-hot metal.—John Boyle O'Reilly.

Let him who gropes painfully in the dark or uncertain light and prays vehemently that the dawn may ripen into day lay this precept well to heart: "Do the duty which lies nearest to thee—which thou knowest to be a duty. Thy second duty will already have become clearer."—Carlyle.

#### SIGNIFICANCE OF THE FEZ.

When the pilgrimages to Mecca were interrupted by the Crusades, the Mohammedans west of the Nile journeyed to Fez o(r Fas), in Morocco, as to a holy city.

In this city was manufactured a head-covering called a tarboosh, now known as a fez, which was dyed scarlet, for the students of a great school there.

In that way it became a mark of learning. It was carried in all directions by caravans and gradually displaced other forms and colors of hats.

It is the Shriner head-covering, because of its Arabian Oriental origin.

### WAGES OF A FELLOW-CRAFT.

The wages of a fellow-craft are to be learned. First of all he learns that he must earn it step by step, till he reaches the middle chamber of truth. There he learns that his work is naught if it has not been earned in consecration and trust in God. He learns that the means by which he enters this chamber of truth has been in accordance with the divine plan: "Knock and it shall be opened unto you; ask, and ye shall receive."

In this chamber of truth he learns that he must be exact in dealing with his fellows—he must give to every one under him that which is his of right.

Here he learns that his wages have not been honestly earned if he has not used his best efforts to aid a worthy brother in need.

Here he learned that to aid a worthy brother is not merely giving of money for immediately use; but that he has sought the opportunity to reprove in love and kindness, and to say an encouraging word at the right time—words are often more beneficial than money or other material relief.

In this middle chamber of truth the Fellow-craft learns that he must not allow the law of selfishness to prevent him from relieving a brother, because to do that he might claim that it would be an injury to himself or to his family.

But the great personal benefit, which he learns is that he is a part of a great company of brothers; that whether he is at home or in foreign lands, a brother is at hand, and that there is always an open door for him to enter and earn the wages of a Fellow-craft; that he cannot "lose his job" in any part of the civilized world.—Selected.

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### THE 18TH LANDMARK LECTURE GIVEN IN VICTORIA LODGE, KROONSTAD.

Brethren, Masonry, according to the general acceptance of the term, is an Art founded on the principles of Geometry, and directed to the service and conveni-

ence of mankind. But Free Masonry, embracing a wider range, and having a more noble object in view, namely, the cultivation and improvement of the human mind, may, with more propriety, be called a science, although its lessons for the most part are veiled in Allegory and illustrated by Symbols.

To draw aside the veil therefore, or, more properly speaking, to penetrate through its mysteries, is the object of our Masonic lectures, and by a faithful and appropriate attention to them we hope ultimately to become acquainted with all its mysteries.

Brethren, the subject I have chosen for this evening's lecture is, "The 18th Landmark" of our Ancient Order, "Who are fit and proper persons to be made Masons." I have taken Mackay's list as my authority for the number of this Landmark. Masonry history tells us that in 1717 the qualifications were as follows: "The persons admitted members of a Lodge must be good men and true, free-born, and of mature and discreet age, no bondman, no women, no immoral or scandalous men, but of good report." Hence, these qualifications are that he shall be a man, shall be un mutilated, freeborn, and of mature age (in the regulations adopted by the General Assembly on the 27th December, 1663, the age is placed at 21 years). That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rights of Freemasonry.

Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles, but the qualifications really arise from the very nature of the Masonic institutions, and from its symbolic teachings, and have always existed as Landmarks, to which we are all charged to strictly adhere. The laws laid down in 1663 appear to apply to operative Masons and not to speculative Freemasons of today, because as I have already stated, a cripple was debarred from joining the society because he could not do the same work that an able-bodied

man could do. Today we do not require manual labor in our Lodges, but good men and true members.

Now, Brethren, what is the answer given today to this Landmark? In our Rituals it is given as "Just, upright and free men, of mature age, sound judgment and strict morals," but although this differs just a little in the wording, the main principle is there.

**Virtue and Honour.**—Now why do we ask that a man should possess such principles as these before he can be initiated into Freemasonry? Brethren, Masonry is not a reformatory, nor is it of that class of organization known as popular benevolent societies. Its doors are not open to the masses, nor are its principles and its teachings suited to all classes, but its candidates are selected from the masses just as a builder would select the very best material for the erection of an edifice. Freemasonry selects, or ought to select, the very best material for the building of our spiritual edifice. In doing this none but men of sound judgment are, or should be chosen.

Now as to the admission of members to our Order, I think that our present system could be improved upon. Today a person is simply proposed, the standing committee go into the matter, and he is ballotted for. I would like to see, just before the ballot, a similar question asked as in the service of Holy Matrimony, where the officiating Minister asks "Can any person here present, etc." Of course, slightly altered, say the W. M. asks: "Can any Brother here present show any just impediment why the candidate should not be initiated into Freemasonry, ye are hereby to declare, or for ever hold your peace."

I think if this were added it would save a lot of trouble. Not only would any complaint which was brought forward be properly investigated, but the BB. would have an opportunity of declaring their respective views as to the candidate's character, etc. This, I am sure, would save quite a lot of unpleas-

antness in our Lodges. In the different Lodges which I have had the pleasure of visiting under various Constitutions, I think that the N. C. is ahead of the other three in this respect. I remember visiting your Mother Lodge "De Goede Hoop," in Capetown last September and was particularly impressed when I heard the W. M. ask from the throne before passing a Bro., if any Bro. present knew anything why this Bro. should not be passed. The same thing happened at the raising.

The candidates proofs should be made into his life before he is admitted. It is too late after he is in. Masonry does not propose to reform bad men. It does improve good men, but the foundation must exist before admission. Masonry cannot regenerate a captious spirit, reform a dissolute character, change a fool into a man of sense, or a rogue into a honest man.

Masonry requires good men to begin with, and of such it will make better men. This is what Masonry claims to do and what Masonry will do. One may be the Rough Ashlar when he enters, but if the character is alright, Masonry will hew him into the Perfect Ashlar. The tone of his character will be proved, the rough edges of his prejudices will be taken off, and he will become a worthier neighbor, a better member of a family, and more reverential in his piety. It is this class of person that Masonry should select for its members, and none failing to come up to these requirements should be admitted. Be sure that the man you recommend will be a Mason at heart as well as in name. Remember, we are all to be good men and true. Therefore, my BB., look well to the ballot box before you recommend any one for initiation. There is much to be said for the observance of a certain amount of Ritual in the act of balloting for the admission into the Order. A very impressive method is for the ballot-box to be placed on or below the Master's Pedestal, or on the Altar, as the case may be, and



or the BB. to advance one by one and record their vote. Wor. Bro. Lawrence, D. G. W., of Madras, a well-known Masonic writer of repute, says it is a very important procedure, and the formal placing of the ballot-box and the approach and retirement of members who vote, in the manner customary among Masons, the formal declaration from the throne, all these are useful in showing young members of the Lodge that it is not the light-hearted proceeding that some conceive it to be.

It is the undoubted right of every Brother to vote how he likes, and the W. M. has no power to make any demand on any Brother as to how he voted. But the secrecy of the ballot should not be a reason for its abuse, and we cannot too strongly deprecate the use of the blackball, except in cases of absolute necessity. Each Brother has the right to exclude from his Lodge any person to whom he has any valid objection, or if he is aware of any facts which affect his good character. But in cases of this kind, it is his duty to either advise the proposer, or, if he does not like to do that, the M. W., that he has an objection against the candidate and so give an opportunity for the name to be withdrawn. The W. M. would, of course, treat such communication as strictly on the square, and notify the proposer without mentioning the name of the objector. If, after such a warning, the proposer refuses to withdraw the candidate's name, and insists on a ballot, it would be quite lawful for the BB. to use the blackball, and the proposer must not be surprised at the result. Should the proposer not have received any warning, and his candidate is blackballed, he has every right to feel aggrieved, and the objector must feel that he has inflicted a heavy rebuff on a Brother Mason, and perhaps an injury to the candidate.

When a Brother or BB. use the blackball in an unmasonic manner, they cannot be considered as true and honest Masons. It sometimes happens that a

candidate is rejected because some Brother entertains animosity against the proposer or seconder, or even against the W. M. or his Wardens. This is highly unmasonic and most unfair to the candidate, who may be a highly respectable man, and a most desirable addition to the Lodge. Such unmasonic use of the blackball not only throws a slur upon the Lodge, but also on the character of the candidate, and when totally undeserved, may have a serious effect upon his private and public life, as well as bringing our honorable Society into disrepute. In such cases it is the candidate who suffers, and not the W. M. or his officers, who hold office for the year, and get their past rank. Brethren who act thus are violating all upright and honest principles, and eventually the Lodge will be brought into disrepute.

While the use of the blackball from conscientious convictions is lawful, although not always expedient, the abuse of it tends to seriously disturb the harmony of our meetings, and causes desertion among the Brethren.

Writing about Freemasonry, a writer says: "In my opinion it is erroneous to say that Freemasonry is a system of morality, as Freemasonry stands on a much higher plane than that. Morality is the natural sequence of a true understanding of its doctrines and a faithful discharge of the duties involved. Remember always we cannot make a Mason; we can initiate and confer degrees, but the act of making is beyond our power; that rests with the candidate himself. Our teachings direct him how to guide his actions and to walk through life, but that is as far as we can go. The temple we seek to raise is man's spiritual nature on the foundation-stone of the first G. L. and according to the instructions therein contained. For his assistance we explain the moral application of the W. T. in the several degrees."

The charge given at initiation clearly defines the attributes of a true Mason, the necessity of study, and the practice

of the knowledge so obtained; but, I fear, too many of us fail to grasp this and consider that Freemasonry consists solely of good fellowship, and that the 4th degree is the acme of the Craft; we often see the working hurried over and curtailed in consequence.

In short, Freemasonry teaches its true followers to so live that they may be prepared for death. Morality alone will not do this. Morality by itself, from a sense of fear and expediency, is a cold creed. It should be practised from a wish to serve, honor, and obey the Great A. Then it becomes a service of love and a matter of course, and all other virtues will follow in its train, until at length the great summit of the ladder is obtained.

Remember, then, I beseech you, that a single intemperate Mason is enough to ruin, in the eyes of many, the character of the whole Order. A single profane Mason is enough to blast the reputation of our principles, and shall we not, for the sake of the B.B. as well as ourselves, take heed of our ways? Do we love Masonry? Then let us prove the sincerity of our love by doing what we profess to do, that is, following the guidance of that Great Light whose rising brings peace and salvation to the faithful and obedient of the human race, S. M. I. B.

GEO. J. CLARKE, M. M.

—Masonic Journal.

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#### CHARTER OF THE GRAND LODGE OF SCOTLAND.

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Although the following document cannot really be called a "Charter" in the common acceptation of the term, yet it is the nearest approach to one possessed by either of the three Mother Grand Lodges of the world as the Grand Lodges of England and Ireland acknowledge themselves to be self created.

"I, William St. Clair of Roslin, Esq., taking into my consideration that the Masons of Scotland did, by several deeds, constitute and appoint William

and Sir William St. Clair of Roslin, my ancestors, and their heirs, to be their patrons, protectors, judges or masters, and that my holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the craft and vocation of Masonry, whereof I am a member, and I being desirous to promote the good and utility of the said Craft of Masonry, to the utmost of my power, do therefore hereby, for me and my heirs, renounce, quit, claim, overgive, and discharge all right, claim, or pretence that I, or my heirs, had, have, or any ways may have, pretend to, or claim, to be patron, protector, judge, or master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any of the Kings of Scotland, to and in favor of the said William and Sir William St. Clair of Roslin, my predecessors; or any other manner of way whatsoever, for now and ever; and I bind and oblige me, and my heirs, to warrant this present renunciation and discharge at all hands; and I consent to the registration hereof in the books of Council and Session, or any other judge's books competent, therein to remain for preservation; and thereto I constitute \* \* \* my procurators, etc. In witness whereof I have subscribed these presents (written by David Maule, writer to the Signet) at Edinburgh, the twenty-fourth day of November, one thousand seven hundred and thirty-six years, before these witnesses, George Fraser, Deputy-Auditor of the Excise in Scotland, Master of the Canongate Lodge, and William Montgomery, merchant in Leith, Master of the Leith Lodge.

W. ST. CLAIR.

Witness :

GEO. FRASER, Canongate Kilwinning  
WM. MONTGOMERY, Leith Kilwinning."

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Time is the arbiter of all ills.

### WHAT ARE WE HERE FOR?

What are we here for? Has Masonry a definite mission to perform, or is it merely a mutual admiration society, devoted to the pursuit of "honors" of a more or less illusory and evanescent nature?

To the observer who gains his impressions of our Masonic system from surface indications the latter answer is naturally suggested. The making of Masons appears to be the alpha, and the awarding of official honors the omega of our alphabet. Viewed superficially Masonic "activity" tends to a single end.

On his entrance into our fraternity the man of energy and capability naturally desires to do something, to become a factor in the work of the institution. The only outlet which is offered for his activities is in the "work" on the floor of the Lodge. The opportunities for participation in this work are restricted, and hedged about to an extent by personal favoritism. It is impossible that all should take part, and so those who are not fortunate enough to be singled out for the official station are thrown back upon their own resources. As a result they lose interest in the other man's game, and graduate from idle spectators into absentees.

The brother who happens to get a job finds enough to interest him and keep him going. The personal associations are agreeable, he forms friendships among his companions and develops an ambition for higher honors. He presses forward and finally attains the highest station within the gift of his brethren, that of Master of his lodge. Here many opportunities for real service of a quiet and unostentatious character are opened before him. Here also he tastes the sweets of power and adulation. He is elevated above the common level. His

brethren address him as "Worshipful" and yield to him willing and unquestioning obedience. Men of stamina find in this situation opportunities for enlarged usefulness and greater service to their fellows, while brethren of smaller caliber become intoxicated with a sense of their own importance. The greatest danger which assails the Master of a Lodge is ambition for Grand Lodge office. During the period of his advancement from station to station in the Lodge he has been in close touch with his brethren. His efforts have not been restricted to an interpretation of the ritual, but he has sought and found many opportunities to visit the sick, to cheer the downhearted, to comfort the afflicted and to aid in misfortune. His role has been that of a big brother, strong, loving and helpful. As Master, his field is enlarged, and he becomes the "guide, philosopher and friend" of the little band who look to him for leadership. He is the father, rather than the Master. Eliminating the pomp and circumstance of official station, no position in life is more congenial to the man who really desires to serve his fellows.

In many cases, when the Master of a Lodge, or a Past Master, becomes inoculated with the virus of ambition for Grand Lodge office, his nature changes, his ideals are altered and his activities are transformed from service to self-seeking. Whereas formerly he was content to labor in the Lodge vineyard for the happiness and welfare of his brethren, he now devotes his waking hours to currying the favor of the mighty and his sleep is illustrated with dreams of "grand honors" and fifty-dollar decorations. There are at the present moment in this State some hundreds, and perhaps thousands, of more or less

worthy and capable Worshipful brethren, whose sole apparent aim in life is the acquisition of a Right Worshipful halo, to wear when assembled with their brethren.

One of the worst things about the itch for office is that it diverts the activities of its victims from useful channels to a pursuit which debases rather than ennobles the character. How many Masters devote more time to chasing about "the district," following in the trail of brethren of power and supposed influence, than to visiting their own membership and trying to strengthen their own Lodges in those things which make Masonic efficiency? How many cultivate Masonic politics at the expense of their manhood and independence, and exchange their personal honor for extrinsic honors?

We realize that it is idle to point out evils without suggesting a remedy, and that the itch for office is a disease not easily cured. But the time is ripe for a consideration of the question whether Masonry exists for the glorification of individuals, for the encouragement of self-seeking, or for the general benefit and uplift of its membership. Shall Masonic honors, or Masonic work and service, be the controlling motive of our vast organization.

A number of years ago it was sought to meet the growing demand for Grand Lodge officers by increasing the supply. It must be admitted that the result has not diminished the number of persistency of the office-seekers. Perhaps a contrary policy would be more effective. In the Federal government it is sought to eliminate the quadriennial political upheaval by lengthening the Presidential term to six years. Could not a similar remedy be applied in our Grand Lodge? **Custom decrees** that our Grand Masters

shall serve two terms. Why not make the term two years, and hold the Grand Lodge communication biennially?

The recent Grand Lodge communication cost the craft about \$25,000. What was accomplished, except the election of officers? Nothing of value or importance. The reports could have been communicated to the Lodges by mail. The few trifling amendments to the Constitution could have been passed by the Lodges, as provided for in the organic law, or they could have been held over for another year, or for twenty years, without detriment. The only possible advantage of yearly communications is the benefit of bringing the brethren together from all sections of the State, the inspiration of united and harmonious action. But where harmony is lacking the brethren would have been better off if they had remained at home.

Biennial communications would reduce by half the strife for appointive office, and give the craft more time for the peaceful pursuit of legitimate Masonic objects. While reducing the opportunities for contention, it would reduce legislation, and that in itself is a consummation to be desired.

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#### A TEXAN'S IDEA OF SHRINE HISTORY.

The Mystic Shrine was organized—knows when, and has existed in various forms prior to that date as well as subsequent. Its perpetuity has been a marvel to those who never think, and a phenomenon to others less endowed. . . . The best men of the country have been identified with the various features of the institution, and many have been so branded with the ceremonies, that they have not dared tell their wives. . . . The order is now strong

and powerful, and is a potent factor in extracting conceit and dignity from men of all calibers. Cerebral fermentations are antagonistic to its particular therapy. . . . This sketch is not intended for those who can not read, but for those who desire a knowledge of the history, growth, customs and wherefores of our Noble Order.—By a Noble of Hella Temple, Dallas, Texas.

### SOMEBODY ELSE'S HISTORY OF THE SHRINE.

Dr. Walter M. Fleming, thirty-third, and William J. Florence, thirty-second, both of New York, were responsible for the organization of the Order of the Mystic Shrine in this country.

The Ancient Arabic Order, Nobles of the Mystic Shrine, was instituted in the year of the Hegira 2, a5t Mekkah, in Arabia, as an inquisition or vigilance committee, to dispense justice and execute punishment upon criminals who escaped their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations. The order was instituted by Mohammedan Kalif Alu, the cousin germain and son-in-law of the Prophet Mohammed.

It was the original intention to form a band of men of sterling worth who would, without fear or favor, upon a valid accusation, try, judge and execute, if need be, any criminal within the laws, having taken precaution as to secrecy and security. The Nobles perfected their organization and did such prompt and efficient work that they excited alarm and even consternation in the hearts of the evil-doers in all countries.

To this day the order is yet one of the most highly favored among the secret societies which abound in Oriental countries, and yet has around its shrine

a select few of the best educated and cultured classes. Their ostensible object is to increase the faith and fidelity of all true believers in Allah.

The secret and real purposes can be known only to those who have encircled the Mystic Shrine. The membership of the Order of the Mystic Shrine in all countries includes Christians, Israelites, Moslems and men of high position and learning and of power. The Nobles of the Mystic Shrine are eminent for their broad, catholic toleration. The Noble who holds to a belief in a Supreme Being or Most High is never questioned as to any definition of that belief.

In the year 1698 the learned Orientalist, Levigi Marracci, who was then just completing his great works, "The Koran in Latin and Arabic," at Padua, in Italy, was initiated in the Order of the Nobles, and found time to translate the Ritual into Italian.

The deep significance of this can be seen when the history of the Italian Society of the "Carbonaria" is recalled. The very existence of the Italian unity and liberty depended largely on the Nobles, who were represented by Count Cavour, Mazzini, Garibaldi and the King, Victor Emanuel.

Although Marracci was confessor of His Holiness, Pope Innocent XI., for several years, yet he was censured by the College of the Propaganda at Rome for having aided and abetted the work of a secret society, and the book was condemned to be burned. A few copies were saved, and one is still preserved in the library of the Synagogue which stands just inside the ancient Roman gate of the city of Babylon, called by the Arabs "Fostat Fostat" in the Middle Ages and now known as "Old Cairo."—By Fred A. Hines, Past Imperial Potentate.

### MEANING OF THE SHRINE ORDER.

The Ancient Arabic Order of the Mystic Shrine is a social and benevolent society, with a history and ritual linked to Arabic traditions, in which Oriental mysticism, names, legends and titles are freely employed.

It is not a regular Masonic order and is independent in origin and government. It is associated with the Craft only because it was established by eminent Freemasons, and none but Knights Templars, or those who have attained the thirty-third degree, Ancient and Accepted Scottish Rite of Freemasonry are eligible to membership.

The Shrine is sometimes, erroneously, called "the playground of Masonry."

### THE STRENGTH OF ITALIAN MASONRY.

From the New York Freeman's Journal, a Catholic paper, we learn of some interesting details of Italian Masonry, which shows the virility of the Craft in that country. The report is as follows:

"Representatives of all the Freemason Lodges of Italy met this week in the Palazzo Giustiniani in Rome to elect the Grand Master and to discuss the work done and to be done by the organization. The Honorary Grand Master Ernesto Nathan, mayor of Rome, directed the proceedings, Ettore Ferrari was re-elected Grand Master, and to help him a Deputy Grand Master was chosen in the person of Gustavo Canti, who is the Municipal Assessor of the Public Schools of the Eternal City. These facts give a sufficiently adequate picture of the deplorable state of civic Rome. It is literally in the hands of the Freemasons. The most recent statistics show that there are in Italy 345 Freemason Lodges, with a membership of about 15,000. The organization is run by a little cliquet of Ferraris, Nathans and Cantis, and yet it

is all-powerful in politics, municipal life, social movements. A few years ago Italian statesmen, fearing its power and pernicious influence in the army, endeavored to pass a law forbidding army and navy officers to belong to it. The Freemasons were too strong for them. Two years ago the Socialist leaders, recognizing that Freemasonry was rapidly getting hold of their movement for its own purposes, tried to pass a resolution making simultaneous membership in both organizations incompatible. The Freemasons were too strong for them. Freemasonry has caught in its tentacles important societies like the Dante Alighieri and the Corda Fratres; it has its members and agents in every important newspaper in Italy; it is represented in most of the municipalities; the Minister of Public Instruction in Italy is always a Freemason no matter what party may be in power. And yet there are only 15,000 of them in the whole country."

If the facts recorded are true, it is difficult to understand why they should be suoted so extensively by the church papers. It is no credit to the church that a little band of 15,000 men should so dominate the confidence of the Italian people that in spite of the constant and bitter opposition of the church, they should be able to regulate the terms of national education, a field wherein the church in all countries tries to carry out its propaganda.

The most striking lesson to be learned from the report is the manifest weakening of the hold of the Catholic Hierarchy in Italy. It was recently reported that a novel, written from the "modernist" standpoint and which was immediately put upon the "Index" by the Curia, within three months was the best seller in Italy. These facts all point to a possible reason for the extension of Catholic power in America through the appointment of new Cardinals.

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## OFFICIAL.

The honorary grade of "Excellent Master" has been granted to Bro. A. P. Deonigi of Cle Elum, Wash., for eminent service rendered Craft Masonry. Since his initiation into Masonry, Bro. Deonigi has been an active and enthusiastic worker, and the success of Bro. Perrot in his work in Cle Elum is largely attributable to the aid given him by Bro. Deonigi.

Bro. H. J. McCallum, P. M. of Golden Star Lodge of San Francisco, has also been accorded the honorary grade of "Excellent Master." Bro. McCallum is a veteran in the work. He has filled all the offices in his Lodge and has been an officer in the Grand Lodge of California. Wherever there was work to be done, and preferably on the firing line, Bro. Mac was there to aid in it. Like the Apostle of old, he has "been instant in season and out of season," and no one who knows him will doubt but that the honor is well bestowed and will be worthily worn.

For the benefit of several inquirers we give the address of Bro. Lew F. Stapleton, D. G. O. in the States of Illinois and Indiana. It is 119 37th Place, Chicago, Ill. Any of our Brethren traveling in the East and wishing information concerning the location of the lodges, dates and places of meeting, will find Bro. Stapleton ready and willing to supply it.

We again take the opportunity to impress upon the readers of the "Universal Freemason" that they patronize the BB. who advertise in our columns. In doing so they will not only get the best that can

be had, but they will assist the magazine, and incidentally the work of Universal Masonry. These BB., through the money they pay for these ads. help us to pay the printer's bills, and the BB. in turn should show their good-will by patronizing their own BB.

## SCOTCH MASONRY.

(Continued)

### The Royal Arch.

Notwithstanding the fact that all Masonry, as practiced today, is historically criticized, and many and varied are the criticisms of the Masonic historians, a series of facts still remain and are undisputed, viz.: that Operative Masonry existed from time immemorial and that the period of transition from Operative to Speculative Masonry is not well marked.

Whether or not the Royal Arch Degree was a part of Operative Masonry will require deep research, and we will be compelled to refer to old historical landmarks to further our inquiry.

We quote from a work published in Dublin and written by Fifield Dassigny, M. D., in 1744: "I am informed in that city (York) is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons."

Bro. Findel, the German Masonic historian, says: "It is perfectly certain that this degree was not known and practiced in England until the middle of the eighteenth century, as there does not exist any earlier account of a Royal Arch Chapter bearing a reliable date. The Royal

Arch was introduced into York, 1768. Did not certainly make its way to Ireland before 1751; in America we first find it in 1758, and in Germany about 1780. Dr. Dassigny's testimony, and other evidence, prove that Royal Arch Masonry was known in England and Ireland several years prior to the foregoing estimate, and at Bristol it was worked in 1758, and at York in 1762, as minutes testify, and even earlier."

Dr. Rob. Morris of Kentucky, many years ago, declared that the origin of the Royal Arch Degree must be ascribed to about 1740.

W. A. Laurie, the Scotch historian, says: "That beyond a mere assertion, there is no evidence of any kind of its existence in Scotland previous to 1743."

Stirling Rock Chapter, Royal Arch Masons, dates from July 30th, 1743. This Chapter at Stirling, considered the oldest in the world, is still extant.

Quoting from that excellent work, "Origin of the English Rite of Freemasonry," by Bro. William J. Hughan, at Leicester, England, in 1909, we find the following: "I had a very pleasant discussion in 1867-8 with a 'Masonic Student' (Rev. A. F. A. Woodford, M. A.), relative to the antiquity of the 'Royal Arch.' My contention was in favor of its origin about 1740, but that Brother maintained that the 'Degree existed in effect long before Ramsay's time.' We have numismatic evidence of the antiquity of the second part of the Third Degree, coeval with the operative Lodge of York Masons, certainly in the fifteenth century."

Bro. Hughan further comments: "The second part of the Third Degree, which 'Masonic Student' takes to be substantially the Royal Arch, he considers 'Grand Lodge adhered to until the Union,' and his opinion is that 'the whole question of the Royal Arch, in its historical and traditional position, turns in reality on the actual extent of the mutilation or development of the Third Degree.' In a subsequent letter, the same writer observes: "Despite Bro. Hughan's strong expression of opinion, I venture to express my firm belief, on very many

grounds of evidence, that the Royal Arch Degree is far more ancient than 1740."

Bro. T. B. Whytehead, in his "Lecture on Mark Masonry," 1883, remarks: "Some Masons are of opinion that the Royal Arch originally was, in some form, an actual portion of the Master Mason's Degree, and this theory is in some measure justified by certain words and symbols found on tracing boards depleted in the oldest Masonic works extant."

Dr. Mackay states, "that until the year 1740 the essential element of the Royal Arch constituted a component part of the Master's Degree, and was, of course, its concluding portion."

Dr. Oliver maintains that "the difference between the Ancient and Modern systems consisted solely in the mutilation of the Third Degree, and that the Royal Arch was concocted by the ancients to widen the breach and make the line of distinction between them and the Grand Lodge broader and more indelible."

Brother Woodford says, "that the Royal Arch was the second part of the old Master's grade, which Dermott made use of to mark a supposed difference as between the Ancients and the Moderns."

From the above we must conclude that Masonic historians are very prone to interject their opinions into their histories, and that aside from a very few, the searcher after truth is led to either eliminate altogether their effusions, as Masonic history, or form opinions of his own, from a discussion in his own mind, after a general perusal of all of them. We will, however, leave the subject of the history of the Royal Arch, as pertains to general history, and simply refer to the matter as it applies to our object, viz.: Its connection with Scotch Masonry, and its direct interest and concern to the Ancient and Accepted Scottish Rite members, as practiced by the American Masonic Federation.

Before proceeding with our subject it may be well to state that in our opinion the matter of the mutilation of the Third Degree, as so flippantly mouthed by the historians quoted, and a great many others, is as vigorously opposed by so



called historians, both in Europe and America, and the evidences quoted on both sides are not worth consideration or discussion. We may, however, say that on the best evidence we can procure, the Royal Arch Degree was known and practiced in Operative Masonry, and the opinion of Dassigny and many other Irish and English writers that the Royal Arch Masters were those who were superior in skill and efficiency to the ordinary Masons, and who could command much better pay, and were intrusted with the work of building the arch, a most important work, and to them was ascribed a superiority in labor and skill. Whatever position they occupied in Speculative Masonry, or how they obtained it, is difficult to determine, as the records have been lost or destroyed during the turbulent periods marking the transition.

As we ascribe our authority to the Early Grand Encampment of Ireland, we will trace the history of that body and its subsequent transfer to Scotland, and endeavor to adhere strictly to authentic history, as we find it after close research.

The working legends of the Royal Arch have two distinct meanings: the one, treating of the rebuilding of the Temple by Ezra, and the other, the repairing of the Temple by Josiah, the three chief officers, or principals, being the King (Josiah), the Priest (Hilkiah), and the Scribe (Shapan), and not Zerrubabel, Haggai and Joshua. But of this later.

The Royal Arch Degree was first introduced into Scotland, according to Bro. Murray Lyon, as reported in the "Freemason's Magazine," 1868, page 305, in 1778, and the following is what he says:

"It is not until 1778 that we find any trace of the Royal Arch being worked in either of the ancient Masonic provinces of Cunningham, Kyle or Carrick. The Degree was introduced into Ayrshire through the medium of the Hibernian element which is believed to have permeated the Lodge St. James, Newton-on-Ayr, shortly after its erection by the Grand Lodge of Scotland. This is the Mother Lodge of our Worthy President, Bro. M.

McB. Thomson.) Whether its operations at first embraced also the degrees of Masonic Templarism, cannot now be ascertained, but its pretensions to the knowledge and practice of degrees other than those of Craft Masonry were supported by its assumption of the title of Super-Excellent Royal Arch Lodge of Ayr. With the resumption of its proper title, the Lodge St. James not only continued to work the Royal Arch Degree, but began to confer also that of Knight Templar, and was, through its members, the means of creating within its own district, a taste for these orders, which in 1800 were denounced by the Grand Lodge of Scotland as having no connection whatever with St. John's Masonry."

On the 26th day of April, 1779, some Brethren in Dublin sent a petition for a charter to Mother Kilwinning in Scotland, supported from Bro. Dr. George Aug. Cunningham, the late Warden of the Mother Lodge in Dublin. This petition ran thus: "Brethren studious to follow Freemasonry on the justest principles of the Ancient Craft, and willing to derive an authority from the first source, a regular Lodge of Free and Accepted Masters, held in Dublin, have been long desirous to obtain a charter from their esteemed Brethren, the Ancient Lodge of Kilwinning, as they are fully satisfied of their just title of primogeniture. Anxiously soliciting after the attainment of this much desired object, but at a loss to whom to turn for advice, or where to apply, they count it a fortunate era their meeting with their beloved Br. George Cunningham, Esq., whose friendship has pointed out a clue to lead them out of their labyrinth of doubt. Under his auspices, therefore, they apply for a charter from you, to hold a Lodge, to be called the High Knight Templars Lodge of Ireland, and hope to ever walk worthy of their vocation, and the high favor you will confer on them by granting it. We remain, etc. Henry Wheeler, Master; Rich Gaudry, Secretary.)"

Bro. Findel says regarding this petition: "Mother Kilwinning granted the charter only for the three Craft Degrees,

but later this Lodge became the source of the Grand Encampment of Ireland."

Whether the above be correct or not, suffice it to say that the Mother Kilwinning Lodge granted charters to work the then known High Degrees, as well as the Craft Degrees, and that the Early Grand Encampment of Ireland, in 1822, renounced this authority in favor of the Early Grand Encampment of Scotland, of which Robert Martin was the first Grand Master, having served from 1822 to 1857, and a direct line of succession has been established and maintained without interruption until the present time.

The Early Grand Encampment of Ireland controlled and worked the Royal Arch, as well as the Templar Degrees, and Blue, Red and Black Masonry reposed in its bosom.

One apocryphal writer makes the assertion that the old Freemasons who met in the Apple Tree Tavern, in 1717, to form what is, or was, the *Moderns Society*, that held its own till 1813, when they amalgamated with the *Ancients*, went rummaging among the old records of the Order, and claim to have discovered the Royal Arch Degree, which this writer says had "probably lain dormant for centuries, during which time, it would appear, the society had been confined almost exclusively to Operative Masons, who continued the ceremonies only of the Apprentice, Fellowcraft, or Journeyman, and Master Mason, these being deemed appropriate to their occupation."

Foregoing all reference to such matter as set forth above, we can only take our starting point from the authentic history of the Early Grand Encampment of Ireland, of which the Early Grand Encampment of Scotland is the legitimate successor. We will now follow the said body in its fortunes and journeyings, and trace the Royal Arch from Scotland to America. To do so we will quote from a publication issued from Glasgow in 1895, and called "The Scottish Freemason," which publication fully recorded the doings of the Early Grand at that time. In the number of June, 1895, on page 6, we find, "Union of Scottish Royal Arch Freemasonry":

"Meetings of the Supreme Grand Royal Arch Chapter of Scotland were held in the Masonic Hall, Buchanan Street, Glasgow, on the 11th of June, 1895, to consummate the union of the Early Grand Chapter with the Supreme Grand Chapter.

"The Early Grand Chapter met in St. John's Hall at 3 p. m., Companion M. McB. Thomson, Grand Z., presiding, assisted by Companions W. Dalglish, Grand J., and A. Cameron, Acting Grand H. The minutes of the previous meeting having been read and approved, the Grand Z. informed the Companions that, as the business of this meeting was simply to carry out the resolution of last Grand Chapter meeting (anent dissolution of this Grand Chapter, and uniting with the Supreme Grand Chapter, the business would be mostly of a formal nature, and called upon the Grand Scribe E. to call the roll of Active Chapters, the result being as follows: Moira Union, Kilmarnock, No. 2; Ayr No. 3, Glasgow No. 4, Newmilns No. 6, Stewarton No. 7, Hurlford No. 17, Sorn No. 18, Irvine No. 19, Fairfield Govan No. 20, Parkhead St. John No. 21. Companion Buchan, First Principal of Glasgow Chapter, gave notice that it was not intended to continue that Chapter, and that its members intended to affiliate with other Chapters after the Union. It was then proposed by the Grand Z., seconded by the Grand H., that the Early Grand Royal Arch Chapter of Scotland resign all right or title it has, or claims to have, over Royal Arch Freemasonry, in favor of the Supreme Grand Royal Arch Chapter of Scotland, which was carried unanimously. Companion A. H. Martin proposed, seconded by Companion W. Young, that the thanks of this Grand Chapter be accorded to Comp. M. McB. Thomson, Grand Z., for the many services he had rendered, and his labors in the interests of the Early Grand, which was agreed to with acclamation. The Grand Z. then declared the Early Grand Royal Arch Chapter of Scotland dissolved.

The Companions then proceeded to St. Mark's Hall, where the Supreme Grand Royal Arch Chapter of Scotland was in

session, presided over by M. E. Companion F. W. Allen, Depute Grand Z., who was assisted at the opening by Companions J. Dalrymple Duncan, Acting Grand H.; J. McNaught Campbell, Grand R. S. Brown, Grand Scribe E.; James McKerr, Grand Scribe N.; Dr. George Mackenzie, Acting Grand Treasurer; James McElvill, Grand Recorder, and W. M. Denholm, John Carruthers and J. A. T. Sturrock, Acting First; Second and Third Sojourners, respectively. They were introduced by the Grand Scribe E., and received with full honors by the Grand Chapter, and in order of precedence took the oath of fealty to Supreme Grand Chapter. Before closing, the M. E. Depute, First Grand Principal, in the course of a congratulatory address, said that he considered the event was unique in the history of Royal Arch Masonry, in this or any other country; it was the consummation of the happy union of two bodies which had hitherto claimed jurisdiction over Royal Arch Freemasonry in this country. Now, he was happy to say, we have a united Supreme Grand Governing Authority for Royal Arch Masonry in Scotland, united in the diffusion of light and knowledge, and in cultivating Masonic charity—the great object of our Institution.

Companion M. McB. Thomson, Past Grand First Principal of the late Early Grand Chapter, expressed, on behalf of the Companions who lately composed that body, their gratification at the consummation of the long desired union. The Supreme Grand Chapter was then closed in full form by the M. E. Grand Depute First Grand Principal, and the Companions were for a short time entertained at refreshment as the guests of the Supreme Grand Chapter."

The statement above made "that the Early Grand Royal Arch Chapter of Scotland design all right or title it has, or claims to have, over Royal Arch Masonry in favor of the Supreme Grand Royal Arch Chapter of Scotland," makes pertinent the inquiry, what degrees did the Early Grand Royal Arch Chapter have under its control, and how many of them

did it resign to the Supreme Grand Chapter? The old Early Grand ritual gives the list of the Red degrees as being: Royal Ark Mariner, Fugitive Mark, Link and Chain, Sublime Master or Jacob's Wrestle), Order of Brotherly Love, Royal Master, Select Master, Most Excellent Master, Excellent Mason, Super-Excellent Mason, Holy Royal Arch.

In the working of the latter degree, the Early Grand Chapter cumulated three different styles (practically three different degrees), each commemorating different events, occurring at different times, viz.: The discovery of the Arch of Enoch, with the treasure therein preserved; the rebuilding of the second Temple by Ezra, with Zerubbabel, Haggai and Joshua as "Principals," and the repairing of the Temple and discovery of the Scroll of the Law, with Josiah, Hilkiah and Shaphan as the Principals.

Of these degrees the Supreme Grand Royal Arch Chapter worked only two, the Most Excellent Master and the Royal Arch, its form of working the latter being the "Arch of Zerubbabel," these being all the degrees this body recognized as "Royal Arch Masonry," were all that the Early Grand Royal Arch Chapter conveyed to them, and that the other degrees which it controlled might be preserved, they were transferred to the control of the Grand Council of Rites, and from that source have been introduced into the U. S. A. in connection with the American Masonic Federation.

Before closing this article it might be well to give a brief sketch of the Royal Arch Body known as the "Supreme Royal Arch Chapter of Scotland," as it existed before the Union.

No doubt can exist that the Royal Arch Degree was worked in Scotland at a very early date, and we have no hesitancy in stating that it was worked in conjunction with Operative Masonry.

From a letter written by F. W. Cooper, Scribe E., Royal Arch Chapter No. 4, Bannshire, Scotland, and published some years ago, we make the following excerpts:

"How and when Royal Arch Masonry

was introduced into this province, so far as I can learn, is not known, but that it was practiced in the Operative Lodge of Banff prior to 1765, the following extract from the By-Laws of that Lodge, passed at a meeting on the 7th of February, 1765, will prove:

"Part of Rule 7 reads: 'And any member who wants to attain to that part of Royal Arch and Super-Excellent shall pay two shillings and sixpence to the public fund for each part.'

"9th.—It was unanimously agreed to by all the Royal Arch Masons and Super-Excellent Masons of the Lodge, for the love and favor they bear to George Smith, present Treasurer in the Lodge, and for the services he has done, to give him these two branches of Masonry gratis.'

"On the 19th of January, 1796, the meeting agreed that the Portsay BB. have the high degrees of Royal Arch, and Knight of the Temple and Malta, given to their Lodge, for which they bind themselves to pay into this Lodge the sum of twenty shillings sterling. It will thus be seen that at this time, Royal Arch Masonry in this province consisted of two degrees: Royal Arch and Super-Excellent; the same being conferred by the various Craft Lodges and Deputations, with the Operative Lodge of Banff as the center of the whole system; and to show progress, I again submit an extract of the minutes of the Lodge:

"Operative Lodge, Banff, January 8th, 1790: We, the undersubscribers, being Royal Arch members of this Lodge, and being convened for the purpose, have taken the following subject under consideration, and having conferred and deliberated, have come to the following resolutions, viz.: That the five after-named Brethren, James Robertson, William Shand, John Robertson, William Smith, and George Andrew, having at a considerable expense, viz.: £2.10, obtained a more excellent way of Royal Arch Masonry than was formerly known to us, we agree that all their expenses shall be paid out of the fund of this Lodge."

"2nd.—That all of us who were formerly Royal Arch Masons in our former way,

shall, upon being Royal Arch Masons, in this way, pay the expense of the move and all absent Royal Arch Brethren wish to have it in this way shall also the expense of the meeting called for purpose, and that all Masters of Lodge shall pay the sum of ten shillings sterling to the fund, besides expense entertainment." Signed by thirty members.

The writer further states: "Of the more excellent way consisted I am unable to state, but the improved method of working was communicated to Lodges in Nacduff, Portsay, Keith, Cupar, etc., and Royal Arch Masonry flourished until the formation of the "Supreme Grand Chapter" in 1817, when the Lodges in Banff and the one in Macduff petitioned the Supreme Grand Chapter and received charters from that body. Cullen Lodge decided to apply for a charter, but owing to the attitude taken by the Grand Lodge of Scotland, in reference to Royal Arch Masonry at that time, the application was postponed, although this Lodge continued to confer the Royal Arch Degree as late as 1811. Further attempt was made to come under the protection of the Supreme Grand Chapter. The seals of this and the Knight Templar Degree are still in the Lodge."

"At the time of which I write this Chapter was in a most flourishing state. Candidates were said to be Chaired, compared, Arched and Knighted, the fee which was one pound ten shillings was also compulsory, according to the By-Laws, that the Principals be Operative Masons; the Master of the Craft Lodge was the P. Z. of the Chapter, but in the By-Laws of 1819 it was provided that one of the three Principals might be a Royal Arch Operative Mason. Article IV. of the laws reads: 'As the funds of the Chapter have been so long in common with the funds of the Master Mason Lodge, it is deemed unnecessary now to make a separation,' clearly showing that the Companions were of the opinion that all degrees in Masonry should be under the supreme head. Some of the Companions

were very enthusiastic, taking a great deal of trouble to bring the working of the Chapter up to a very high standard of efficiency. They obtained a manuscript ritual from the Scribe E. of Edinburgh Royal Arch Chapter No. 1, the same having been recommended by the most eminent Scottish Royal Arch Masters of the day, and approved of by the "Supreme Grand Chapter of Scotland."

The foregoing may appear as a digression, but we think that it forms a very pertinent part of our object, as it shows, from the minutes of this Lodge, which at the time, 1765, it was on Operative Lodge; that it was working Blue, Red and Black Masonry, untrammelled and unhampered, and although it was afterwards chartered by the Supreme Grand Royal Arch Chapter of Scotland, is still, as late as 1819, notwithstanding the edict of the Grand Lodge, required its officers to be Operative Masons, thus confirming the statement we made at the outset of this article, that it was impossible to mark the transition period of Operative and Speculative Masonry, and also define when the higher degrees, so called, were made distinct from Craft Masonry.

We would respectfully call the attention of the Craft Lodge Masons in America, who persistently harp upon the "Three Degree" Masonry, asserting that this is all there is to Masonry, and that all above, and apart from Blue Masonry, or the "Three Degrees," as they call them, are spurious and un-Masonic. There can be no contention in the minds of Masonic students that Scotland is not the very cradle of Masonry. It runs back in that country, from dated evidence, to constructive evidence, and then to the existence of traditional evidence, and even back to the Bruce tradition of 1300, and back still further to the King Malcolm Charter of 1037, and England takes us back to Athelstane and the Crusades, and modern Masonic legends to the building of Solomon's Temple, and visionary writers connect Adam with Masonic antiquity. Historians of today and of ages past are constantly searching for data and memoranda, in tangible form. Why

don't they attempt to get proof that Peter, James and John were indeed what the Bible represents them to be. Or, why don't they make an effort to ascertain what language was employed when the G. A. O. T. U. conversed with Moses in the mount for forty days and forty nights, or more feasibly ascertain if Adam had a navel.

We certainly have digressed now, but we deem it necessary, as to follow Masonic history keeps us within the small space of modern language and lore, and drives us to accept contradictory statements, or opine their merits and demerits. We doubt not the Bible, as far as it is correctly translated, and to require tangible proof of its declarations would make atheists of us all. We are Masons and our faith in its truths should be all sufficient for our needs.

There are a great many schismatic Royal Arch Bodies in the world, now, as formerly, and to question their authority is to seek light in the darkness, and is only an un-Masonic method of engendering strife. It was thus for nearly a century, from 1817 to 1895, in Scotland. Both bodies had ample authority for their existence and practice, but the angel of peace spread his wings over them and they sought solace in its shadows, and are now satisfied, as the Supreme Grand Royal Arch Chapter of Scotland.

"Behold, how good and how pleasant it is for brethren to dwell together in unity: It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." (Psalm 133.)

ROBERT S. SPENCE.

(To be continued.)

#### THE BEGINNING OF THE END.

For five years now our Brethren (?) of the York Rite have moved heaven and earth (or at least as much of the latter as they could), to injure the American Masonic Federation and stay its triumphal

progress. In this fratricidal warfare they have enlisted the aid of the State Legislatures, the bench; and in fact have done everything except tell the truth about us, or meet us in the open and discuss what difference there might be between us. Of the light and the open they are afraid, like those of whom the "Book" speaks: "They love darkness rather than light, for their deeds are evil." They seem at last to have despaired of ever combatting us here in our own land, and have enlisted foreign aid. They tried to get the Grand Lodge of Scotland to do their dirty work for them, but though far fallen from the high estate once occupied by that venerable body, and low as it has sunk in its efforts to aid these un-Masonic Masons, at last it balked, and the aid of the Supreme Grand Royal Arch Chapter was invoked. It had no conscientious scruples to live down, or record to live up to, and so has entered the lists as the champion of the defeated American Yorks, and the President General of the A. M. F., and not the body itself, is the object of attack. We present the following correspondence as showing how desperate our opponents have become and to what straits they are reduced.

(Copy of letter from the Grand Scribe E. of the Grand Royal Arch Chapter of Scotland:)

Royal Arch Halls,  
75 Queen Street, Edinburgh,  
1st July, 1912.

To Companion Matthew McBlain Thomson, Chapter Ayr, No. 250.

I am directed to intimate to you that information has been placed before Supreme Committee from which it appears that you are, and have been, actively concerned in the working and establishment of spurious bodies and degrees in America and elsewhere, not recognized by the Grand Lodge of Scotland, the Supreme Grand R. A. Chapter of Scotland, the Royal Order of Scotland, the Great Priory of Scotland, and the Supreme Council, A. and A. S. Rite of Scotland.

A demit in your favor having been requested by you through the Chapter, certifying that you are in good standing, Su-

preme Committee directed that it be not issued. They further placed you under suspension meantime. Their decision has been sustained by Supreme Chapter.

I was further directed to serve upon you notice of the charge against you, in order that you might have an opportunity of giving a satisfactory explanation and answer, and to require you to lodge same, if any, with me not later than Friday, 2nd August, 1912.

The following are specific points of the charge:

1. That you are a member of and Grand Representative in America for the Scottish Grand Council of Rites, which inter alios professes to contain, control, and confer the degrees of the A. and A. S. Rite, and the Royal Order of Scotland.

2. That you describe yourself as a Sovereign Grand Inspector General 33. degree, not having obtained that degree in a recognized body.

3. That you are a member and office bearer of the American Masonic Federation, which by its articles of incorporation, professes to have power to establish, govern, and control symbolic Masonic lodges, which American Masonic Federation has been denounced by the Grand Lodge of the State of Idaho, in which its articles of incorporation were registered.

4. That the American Masonic Federation, with your active advice and assistance, has formed in California, inter alios, the following unrecognized and clandestine lodges, viz.:

In San Francisco—

Universal Lodge No. 1.  
Golden Thistle Lodge No. 2.  
Golden Star Lodge No. 3.  
Marble Arch Lodge No. 4.  
Jerome la Lande Lodge No. 6.  
Cosmos Lodge No. 9.  
and Kilwinning Lodge No. 10.

Also in Los Angeles—

St. John Lodge No. 8,

as well as another lodge called Palestine, the place of which is not known, and that these Lodges, with your knowledge and assent, falsely represent that they are recognized by the Grand Lodge of Scotland and the Masonic bodies in amity

with it.

5. That the American Masonic Federation and members thereof, including yourself, have been denounced and declared clandestine by the Grand Lodge of the State of Oregon.

6. That the American Masonic Federation has organized with your assistance a clandestine lodge at Rock Springs, in the State of Wyoming.

7. That the American Masonic Federation falsely holds out and professes that its degrees, and the degrees of bodies formed or organized by it, are recognized by the Grand Lodge of Scotland and the bodies in amity with it.

8. That you, on 9th January, 1907, organized a clandestine body known as the Grand Lodge Inter-Montana, and subsequently other clandestine bodies, known as the Grand Lodge of Illinois and the Grand Lodge of New England.

9. That the American Masonic Federation and its office bearers, you being one of them, falsely gives out and has given out, and professes and has professed, that its ceremonies and degrees, other than the Craft degrees, and of which the Royal Arch Degrees are part, are recognized as legitimate by the Supreme Grand Royal Arch Chapter of Scotland, and the Royal Arch Chapters with which it is in amity.

10. That the circumstances under which and the persons on whom the alleged degrees of Freemasonry are conferred by the said American Masonic Federation, and bodies or office bearers connected with it, are calculated to bring Freemasonry into disrepute and constitute grave un-Masonic conduct, in which you have taken a principal part.

ALFRED A. MURRAY,  
Grand Scribe E.

I hereby by direction of Supreme Grand Royal Arch Chapter of Scotland serve the foregoing upon you by posting the same in a registered letter this 2nd day of July, 1912, and I require you, if so advised, to lodge answers thereto with me on or before 2nd August next, under certification that if you fail to do so you will be held as confessed and that Supreme Grand Chapter may then proceed to take such

further steps as it may think fit.

ALFRED A. MURRAY,  
writer to H. M. Signet,  
Justice of the Peace.

Rooms 563-7, Atlas Block,  
Salt Lake City, Utah, U. S. A.,

July 16th, 1912.

To the Supreme Committee of the Supreme Grand Chapter of Royal Arch Masons of Scotland:

Companions: I am in receipt of a registered letter purporting to be an official communication from your Committee and sent by the Grand Scribe "E" at your request.

This document is so glaringly irregular that at first I had decided to pay no attention to it, on the off chance that it might really have been sent by your direction and that the irregularities were the result of ignorance of Masonic usage on the part of the Grand Scribe E. I have concluded to reply, not as one answering charges made in a body to which he is amenable, as this I am not to your body, as I will show later, but from the desire to shed LIGHT ON DARKNESS and show where you Companions have been misled by designing and unprincipled men.

First, to show that if you had jurisdiction in the premises the citation of your Grand Scribe was and is irregular, un-Masonic and contrary to the law of Grand Chapter.

(a) It is not written on the official paper of Supreme Chapter.

(b) It is not sealed with the Supreme Chapter Seal.

(c) It mistakes the number of my Mother Chapter.

(d) It states that I had been already suspended, which, if true, would be in violation of Rule 114 of the Supreme Chapter Laws: "No Chapter shall proceed to suspend or expel any member thereof without giving him due notice of the charge preferred against him, and of the time appointed for its consideration."

(e) That what are alleged as offenses, were they even such, and could be proved, were not such at the time, or for months subsequent to the time when I applied to

my Mother Chapter for my demit.

Having shown the irregularity of the Grand Scribe's citation, I will show that since the month of January, 1911, I have not been a member of, or owed allegiance to the Supreme Grand Chapter of Royal Arch Masons of Scotland, as at that date (I being in Scotland, and in good standing in my Mother Chapter, "Ayr No. 250, E. G. No. 3"), I formally resigned membership therein and requested my demit. This the Chapter granted, but which the Grand Scribe E., for reasons known to himself, and which certainly were not conceived in the interests of Royal Arch Masonry, in direct violation of law, refused to countersign, thinking thus to gain time to concoct some scheme against me. Though the First Principal of my Chapter has since died, the Scribe E. will vouch for the truth of the statements I have made in this connection, and prove my contention, that since January, 1911, I have not been a member of a Chapter holding of the Supreme Grand Royal Arch Chapter of Scotland, breach of law on the part of the Grand Scribe E. in refusing to countersign the demit in no way invalidates the action of my Mother Chapter in granting it.

This much to set you right regarding the relative positions of the S. G. R. A. C. and myself, and so far as relates to myself I might finish here, did I not desire to enlighten you upon some points of Masonic history of which you may not be aware, and so save you from the humiliating role of the chestnut-puller of the fable.

Prior to 1800 all Masonic degrees were worked in the Blue Lodge, and prior to 1811 all degrees above the Blue were worked in Knight Templar Encampments, chartered by the Early Grand Encampment of Ireland, which in 1822 granted a Charter of renunciation to the Scottish Encampments, which were thus erected into a regular and legitimate grand governing body for the chivalric degrees, the first and last of its kind in Scotland.

As previous to this the degrees beyond the Temple were worked in connection therewith by the Council of Patriarchs,

and as the Charter of renunciation did not mention these grades, it was decided to put them under a separate government, under the title of the Grand Council of Rites, and both Grand Encampment and Grand Council have had an uninterrupted succession of Grand Masters from that day to this.

For a number of years the Royal Arch and appendant degrees were worked under the Templar Charters, and were on a given separate heads in 1878, its first, and after a lapse of years, its last Grand First Principal being the writer of this letter.

The esoteric work of the Early Grand Royal Arch Chapter was in a measure unique. It had inherited and continued to work three different styles of work, practically three different Rites, each based on different events in history and relating to different times, e. g., to the time of the completion of the first Temple and the discovery of Enoch's Arch, to the building of the second Temple by Ezra, and the repairing of the Temple by Josiah and the events connected therewith.

In the year 1895, on the 11th day of June, the Early Grand Royal Arch Chapter united with the Supreme Royal Arch Chapter, first solemnly transferring to the Grand Council of Rites for safe keeping those degrees which it had previously worked which were not worked by the S. G. R. A. C.

So much for the Grand Bodies in Scotland that are or were of purely Scottish origin, but there were others introduced from foreign sources from time to time which disturbed the Masonic harmony. Of these the first was formed with English assistance by Alexander Deucher, F. C., of Early Grand Encampment No. 31 in Edinburgh, the founder of a spurious body which he called a Grand Conclave, which shortly after died of inanition, to be revived at various times, only to die again. Its latest reincarnation is called the Grand Priory, whose officers swore in the Court of Session a few years ago that it was not a Masonic body, but a religious and military one, and now poses as a Masonic body, and is at present being



led in the Court of Session by the Early Grand Encampment for return of property illegally transferred to it by traitorous members, among whom were your Grand Scribe E., which, by the by, may explain his antipathy to me. A traitor always hates a true man.

The Royal Order of Scotland was always, and is still, an adjunct of the Early Grand. Bro. F. G. W. Crow of England has in his collection of diplomas old E. G. diplomas, which mention this degree as having been given by Deucher while E. C. of 31, E. G. Encampment, and the fact that Deuchar was at the revival (so-called) of the pseudo Grand Lodge of the Royal Order in Edinburgh in 1813, the year after he deserted from the E. G. and established his spurious Grand Conclave, is an added fact in proof of this contention.

As for the body calling itself the Supreme Council of the 33., A. A. S. R. for Scotland, it is even more spurious—if that be possible—than the others, as see its origin. That Scottish Masonry was known and practiced in France during the reign of our sixth James, is now an acknowledged fact, as is also that it was revived and made popular by Michael Andrew Ramsey; that these Scottish degrees were codified and later controlled by a body styling itself a Council of Emperors of the East and West, which in 1761 granted a patent to a Jew peddler named Stephen Morin, to propagate its system in the French West Indies. This commission was subsequently recalled by the granting power on account of the holder's general unworthiness. Notwithstanding this withdrawal, Morin sold his degrees to all buyers, and some of the purchasers located in the city of Charleston in the State of South Carolina, U. S. A. conceived the idea of organizing a new Grand Body, and the better to enhance the value of the wares they had to sell and impose upon the credulity of the ignorant purchaser, claimed to act by virtue of a constitution granted by Frederick the Great of Prussia, a pretension which the historian calls "the great lie of the order."

Among the foreign powers to which this Masonic abortion sent notice of its birth was the Grand Lodge of Scotland, which rejected it with contempt (see Alexander Laurie's History), as did every other power. Denied recognition, it decided to try proselyting, and so granted a patent to De Grasse Tilley, a French political adventurer, who carried the goods to France, where he started in opposition to the original source from which his pretended authority came, and the Council he started gave authority to Dr. Morrison of Greenfield, in 1846, to found this so-called Supreme Council, A. A. S. R. Please observe the travel. Scottish Masonry was planted in France in the 17th Century; revived and its credit enhanced in the early part of the 18th; codified and given a central government for France in 1758, with a Rite of twenty-five degrees; carried to America by a Jew peddler in 1761, and culminated in the founding in 1802 of the first Supreme Council of what is generally though erroneously called the Ancient and Accepted Scottish Rite. Its very name is a triple lie, as it is neither ancient, accepted or Scottish, which name is disgraced by its use of it. That gave a patent to France, which in turn gave a patent to establish in Scotland an opposition to the national and only Scottish Grand Council of Rites. The Grand Lodge of 1802 justly repudiated and condemned the parent fraud. Its successor in 1912 hails the grandchild of that fraud as regular. Truly time brings changes. But even Grand Lodge recognition cannot make a clean come out of an unclean thing.

I think that I have written sufficient to prove that there are only four genuine Masonic bodies in Scotland that are of native origin, viz.: Grand Lodge, Supreme Grand Royal Arch Chapter, Grand Encampment of the Temple and Malta in Scotland (Early Grand), and the Grand Council of Rites of Scotland, and that all others are bogus, fraudulent and of foreign importation. Much of what I say may be new to you, because the Scottish Mason is no more a reading Mason than his Brother of other lands, and if you be

but partially familiar with the history of the Craft in your own land, I have no hesitation in saying that you are entirely ignorant of history and conditions in this country, always provided that the counts in the citation sent me is the sum of your knowledge regarding Masonry in the U. S. A. To particularize:

Taking these counts, seriatim:

1. That I am a member of and Grand Representative in America for the Scottish Grand Council of Rites, which inter alios professes to contain, control and confer the degrees of the A. A. S. Rite and the Royal Order of Scotland.

To this I reply that I have been a member of the Grand Council of Rites since 1876 and have held the highest offices in it; that I am proud of such membership. If by the "degrees of the A. A. S. Rite" is meant those worked by the American-French-Scottish abortion above mentioned, you are wrong, as you will see by the heading of this letter the Rite practiced is the E. G. Scottish National Rite of Ancient and Accepted Freemasons.

2. That I have described myself as a Sovereign Grand Inspector General, 33., not having obtained that degree in a recognized body.

To this I might reply with the counter question, how do you know? The facts are, however, that besides being a 33. in the E. G. Scottish National Rite, I am recognized as a 33. of the A. A. S. R. by at least a score of Supreme Councils in Europe and America, as I am also as a 33. of the A. and P. Rite and the Reformed Egyptian Rite, a 90. of the Rite of Mizraim and a 96. of the Rite of Memphis.

3. That I am a member and office bearer in the American Masonic Federation; that the A. M. F. is incorporated in the State of Idaho, and that the Grand Lodge (York Rite) of that State has denounced it..

To this I reply that I am not only a member and office bearer of it, but I am the founder of it. I am also an American citizen, as are the great bulk of our members, and I believe that the question might be pertinently asked, what right has a foreign body to dictate to American

citizens what society they shall be members of, or in what State—if any—they shall incorporate?

As for the York Grand Lodge of Idaho denouncing the Scottish Rite Lodges, would you go to the Romish priest to learn the status of the local Orange lodge?

4. That the American Masonic Federation had with my active advice and assistance formed clandestine lodges and Grand Lodges in the States of Illinois, California and the New England and intermountain States. To this I reply that too little credit is here given to me, as I have been active in establishing Grand Lodges in SIX States and scattered Lodges pretty well over the U. S. A., with Provincial Grand Lodges in Central America and India, and we are not right started yet. The man, however, who says that these Lodges are irregular or clandestine, LIES. "Irregular" is at the best but a relative term, largely a matter of opinion; e. g., in England the Presbyterian is irregular (dissenter), while in Scotland it is the Episcopal, and both are deemed irregular by the Romish Church; but they get along pretty well in their own way, and so will the A. M. F. The definition of "clandestine" is, however, fixed, as see any ordinary or Masonic lexicon, and the term is falsely used when applied to the A. M. F.

5. That the York Rite Grand Lodge of Oregon has also denounced the A. M. F. has the same effect on it that the denunciation of the sister Grand Lodge of Idaho had, and that is what the bull of excommunication had on the famous Jackdaw of Rheims.

7. That the American Masonic Federation claims that its degrees and Lodges are recognized by the Grand Lodge of Scotland, and the bodies in amity with it.

Did the A. M. F. make any such claim, the claim would be false, indeed. As it does not, and never did, but on the contrary has always said that it had no connection with the present Grand Lodge of Scotland, as is well known to David Reid, Secretary of the Grand Lodge, and A. A. Murray, Scribe of the S. G. R. A. C., with

both of whom I have communicated on the subject, the falsehood lies with those who make the charge.

9. That the A. M. F. gives out that its degrees other than those of the Craft, and especially the Royal Arch degrees, are recognized as legitimate by the Supreme Royal Arch Chapter of Scotland. This is a lie, made out of whole cloth. I do not suppose that ten per cent of our members know of the existence of the S. G. R. A. C., and those who do only know of it as an item in Masonic history. Further, the corresponding degree that we work is the Master of the Ninth Arch, or Arch of Enoch, of which the S. G. R. A. C. knows nothing.

10. That the circumstances under which and the persons on whom the alleged degrees of Freemasonry are conferred by the said A. M. F. are calculated to bring Freemasonry into disrepute.

Again I ask, "How do you know?" What do you know concerning the A. M. F., its Ritual, Laws or practices? Have you ever examined into the subject, or is not all the alleged and supposed information in your possession of an ex parte nature and supplied to you by those who are the open and professed enemies of the A. M. F.? And would you under ordinary circumstances hang a stray dog on such evidence?

The sixth count in the citation I have taken from its numerical position, and treat of it last. It deserves particular attention as showing the attitude of your Grand Scribe, who, in "ways that are dark," can give pointers to Bret Harte's Heathen Chinee. That count states that the A. M. F. had with my assistance organized a Lodge in Rock Springs, in the State of Wyoming. My visit to Rock Springs to perform this work was on the twenty-fourth of last month; consequently these professed charges against me to your Committee must have been made subsequent to that date, and my application for a dimit from my Mother Chapter was made in January, 1911. How does it look to you?

In conclusion, and as a resume. Having

demanding my dimit in January, 1911, and being in good standing at the time, and the Chapter having acted on and granted the same, since that date I have not been a member of or owed allegiance to the Supreme Grand Royal Arch Chapter of Scotland, the fact that the Grand Scribe E., acting through personal venom and spite refused to countersign the dimit when requested by my Mother Chapter to do so, while it justly lays him open to a charge of breach of duty, can in no way invalidate the dimit, or force me to remain a member of a body from which I desire to sever my connection, and it is well that I dimitted when I did, as it deprives him of even the barren victory he would have gained in having me technically disqualified.

Though no longer connected with Grand Lodge or Grand Chapter, I do and always will entertain a sincere regard for these bodies, and regret exceedingly that they are so much misrepresented by their respective Grand Secretaries, and more still that they are allowing themselves to be made the tool of American sectaries who have created disunion in the Craft here, and being confessedly unable to combat the American Masonic Federation in its crusade for true universal Masonry, are willing for the advancement of their own ignoble ends to embroil the Scottish Craft in divisions, as they are, probably on the principle that misery loves company. These same tactics employed here have resulted in such confusion that in many States there are two and even three Grand Lodges, all bitterly antagonistic to each other, and though I do not profess to be either a prophet or the son of a prophet, I can foresee that if the Scottish Craft allow themselves to be thus used, the current, or at longest, next year, will not pass without seeing another Grand Lodge in Scotland, which will adhere to the ancient traditions of pure Scottish Masonry, which will be a Craft Grand Lodge, ruled by and in the interests of Craft Masonry. The Craft and Royal Arch Masons have it in their power to avert this calamity. Will they do it? Fraternally,

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THE UNIVERSAL

## EDITORIAL.

There is usually a partial cessation of  
Lodge work during the hot summer  
months and the Craft is called from "La-  
bor to Refreshment," but not even the ex-  
cessively hot weather that we have had,  
and are still having, can prevent the for-  
mation of new Lodges in the A. M. F. or  
the increase in influence and membership  
in the older ones. Cheering news comes  
in continually from the Lodges and the  
workers in the field. Some Lodges re-  
port that they will be compelled to meet  
weekly instead of semi-monthly as before,  
that they might be able to Pass and Raise  
the Apprentices that they Enter every  
meeting. Bro. Spilmer reports good work  
done in San Diego and Southern Califor-  
nia, in spite of the malicious persecution  
in Oakland, Bro. Kay reports gratifying  
progress there. In Oregon, Bro. Lucas  
reports a new Lodge there as being soon  
ready for chartering. In Washington, Bro.  
Perrot reports a new Lodge in Centralia  
and the chartering of another in Cle-  
Elum, with inquiries from all over the  
State looking to the organizing of Lodges  
in the smaller cities. Every Lodge in the

inter-mountain district shows also an in-  
crease in membership, and from Indiana  
and Illinois and Michigan come the same  
glad tidings.

All this is very encouraging, but should  
not be allowed to lull us to rest, or to  
listen to those who cry "Peace, when  
there is no peace;" the enemies of Uni-  
versal Masonry are as active as ever, and  
it is not the lack of will, but of opportu-  
nity, that prevents them from being more  
active than they are in their crusade  
against us. They have simply changed  
their field of operations, and, despairing  
of fighting us alone, have enlisted the aid  
of the foreigner to assist them in the  
fight. That this is an acknowledgment of  
weakness on their part all will acknowl-  
edge. Why they have chosen the grand  
bodies of Scotland more than any other  
country is not so clear, unless it be to im-  
pose upon the unthinking the idea that  
the fact of the A. M. F. practicing the  
Scottish Rite makes it in some occult way  
a dependency of the Grand Lodge of Scot-  
land.

Any dependency of this, or, indeed, of  
any kind, we have always most strenuous-  
ly denied and repudiated. The Masonry  
we practice is Scottish, and we trace our  
Masonic ancestry back to Scotland, but  
to a period anterior to the organization  
of the Grand Lodge of the present Grand  
Lodge of that country, which, compared  
to the antiquity of Scottish Masonry, is  
but a thing of yesterday.

During the past month we had the priv-  
ilege of installing the officers of Garabaldi  
Lodge No. 30, of Salt Lake City, and  
Acacia No. 60, of Midvale, Utah, and of  
being a guest at a banquet supplied by  
the former Lodge, an account of which  
appears in another part of this number.

In the Volume of the Sacred Law, the  
Great Light of Masonry, we are taught  
that "The laborer is worthy of his hire,"  
and this is true as any other saying in the  
Divine Record, and the fact that so many  
of our BB. unselfishly give both labor,  
time and means for the good and advance-  
ment of the cause of Universal Masonry,

like the noble and immortal THREE of old, "without hope of either fee or reward," should not prevent their BB. from giving to them the due meed of praise and credit to which their services have entitled them. The Brother who has taken the Council degrees may for services rendered be decorated with the Lybic Chain or the Star of Sirius, and the Knight Templar for like services may be created a Knight Grand Cross, and it is fit and seemly that this should be so. But it is equally true that the Brother who labors in the Craft Lodge, which is the foundation of all Masonry, should be equally honored.

To this end it has been resolved that the ancient distinction of "Excellent Master," which has for years been allowed to drop into disuetude, should be revived and given as a distinction to these BB. who have labored so nobly "through summer's heat and winter's cold," that they might bear the outward as well as the inward recognition of labor well and worthily performed.

It is with sincere regret that we learn that Bro. A. E. Lucas' health is breaking under the strain put upon it by the arduous labors which our worthy Brother has performed in the organizing work of the A. M. F., and we sincerely hope that he will be able to continue the work. Bro. Lucas has been in the harness as a worker for Universal Freemasonry since the second year of the existence of the A. M. F., and during that time has been the means of organizing more Lodges in the A. M. F. than any other Deputy, and his withdrawal from the work would be a heavy blow to the Federation, and one which we hope it will not be called upon to sustain.

Sorrow has fallen upon the BB. of California Lodge of Tacoma, Washington, through the untimely death of a loved and valued Brother. We quote the following from the "Atlanta Journal":

#### GUARD'S BULLET ENDS LIFE OF M. L. CONNORS.

**Slain Man's Body Sent to Widowed Mother—No Motive for Crime Is Found.**

M. L. Connors, 28 years of age, a guard at the Federal prison, who was shot Monday morning at 11 o'clock by James T. Vance, another guard, died shortly after 4 o'clock Monday afternoon, following an operation.

Short funeral services were held at 1 o'clock Tuesday afternoon at Barclay & Brandon's chapel. Local Masons and Odd Fellows had charge of the funeral. The slain man's body will be sent to Boston, where his mother, Mrs. Susan Connors, resides.

Further than that several nights ago the men had a heated argument over an attempt of some of the guards to call a strike for higher wages, no motive for the killing has been found.

Vance has a wife and a 15-year-old son. The only relative known to survive Connors is his mother.

We grieve with our BB. for the loss of a Brother, and the mother for the loss of a son, and extend to both our heartfelt sympathy.

Bro. George S. Breitling, whose ad. appears for the first time in the magazine, is one of the most enthusiastic workers for the cause in the State of Oregon, if not in the whole Northwest. He was one of the charter members of St. Clair Lodge of Portland, Oregon, and is E. C. in the Council of Kadosh of the same place.

The Doctor is not only a member of the Lodge and Council, but he is a Mason in all that the term implies. His practice, which is extensive and lucrative, enables him to practice the virtue impressed on every Entered Apprentice. As, however, he believes in the Scriptural precept that "The left hand should not know what the right hand doeth," it is only through the recipient that the gift is ever made known.

## RITUAL TINKERING.

One of the boasts of Masonry is its antiquity, and many unthinkingly tell of how our ceremonies have come down to us through the ages unchanged, not knowing or thinking that there are a class of busybodies who consider nothing too sacred to tamper with, and who, professing to improve, have introduced innovations in our Ritual, replacing its grand simplicity with phrases better calculated, they think, to tickle the ear. We subjoin what in many sections is used in York Rite Lodges for the Apron Charge, so well known to us all:

"I now present you with a lambskin or white apron. It is the emblem of innocence and the badge of a Mason.

"It may be that in the coming years upon your head may rest the laurel wreath of victory; from your breast may hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame in our mystic circle, and even the purple of the fraternity may rest upon your honored shoulders. But never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates shall an honor so distinguished, so emblematic of purity and of all perfection, be bestowed upon you as this which I confer tonight.

"May its pure and spotless surface be to you an ever-present reminder of an unblemished purity of life, or rectitude, of conduct, and purer actions, and when at last your weary feet shall have reached the end of their toilsome journey, and from your nerveless grasp shall drop the working tools of life, may the record of your life and conduct be as pure and spotless as this fair emblem which I place in your hands tonight. And when your trembling soul shall stand, naked and alone, before the great white throne, there to receive judgment for the deeds done while here in the body, may it be your portion to hear from Him who sit-

teth as the Judge Supreme, the welcome words, 'Well done, good and faithful servant! Thou hast been faithful over a few things; I will make thee ruler over many. Enter thou into the joy of the Lord.'

"It is yours, my Brother, yours to wear throughout an honored life and at last to be deposited upon the coffin which shall enclose your lifeless remains and with them laid beneath the clods of the valley."

## THERE ARE MASONS AND MASONS.

The following criticism, written by a York Rite Mason for York Rite Masons, should be taken to heart by Scottish Rite Masons as well. Let us benefit by the errors and mistakes of others, to the end that we do better:

"There are Masons and Masons. There is the Mason who is perfect in his work of the Order; always present at the meetings of all the bodies, decorated with charms and pins and rings, the admiration of himself and the envy of his younger brethren.

"But examine him closely. What is he outside of the lodge room? If he is selfish in his aims, hard with his tenants or employes, neglectful of his family, unscrupulous in his business methods, smutty or profane in conversation, deaf to the appeals of the needy; if he is any or all of these, that man is no true Mason. He is rather a hindrance to the order.

"The strongest argument against Masonry is the Mason himself. The world knows, as well as we do, what our order inculcates, and it also knows, far better than we realize, whether we are practicing what we profess, and when it sees the divergence between practice and precept, it despises you and the order also.

"The lodge is judged by its members. This may not be fair nor logical, but it is the case nevertheless. We must accept things as they are, not as they ought to be, and govern ourselves accordingly.

"The unfaithful Mason is injuring the whole fraternity. An individual, he may not care what the world thinks of

him, but he was sworn to protect the good name of his Brethren, and when he brings his own good name into disrepute he is inflicting a most serious injury on every other Mason in the community.

"As a secret organization, the only knowledge that the world can have of our order is the effect that it has on men who belong to it. If it tends to make them good men and true, then it will judge well of the institution; if it does not do this, the opinion that will be formed must be bad.

"The only real use Masonry is in the world is in its effect on men outside of the lodge room. Its teachings and ritual, beautiful as they are, are only means, not ends. We are brought to light in order that we may let our light so shine before men that they may see our good works and glorify our Father that is in Heaven. If we fail to do this, we are untrue to our obligations, unworthy Masons.—J. Stewart Smith, D. D."

#### NEW MASONIC LODGE.

##### Scottish Rite Lodge Formally Chartered Monday Evening.

George Washington Lodge No. 42, Ancient and Accepted Scottish Rite, Free-Masonry (Symbolic), received its charter and its officers were installed on Monday evening, July 1st. The service of installation was in charge of the Provincial Grand Master of the State of Washington, Dr. Ronald Strath of Seattle, assisted by Deputy Grand Representative for the State, Thomas Perrot. The installation took place in most impressive ceremonies and the following officers-elect were given their respective offices to serve for the ensuing term: E. Brooks, Right Worshipful Master; A. P. Deonigi, R. W. Master Deputy; R. A. Wilcox, R. W. Substitute Master; P. Hover, W. Senior Warden; J. Schober, W. Junior Warden; J. J. Kashevnikov, Secretary; F. Gehlisberger, Treasurer; Thos. Murray, Chaplain; R. L. Rinehart, Senior Deacon; C. L. Trucano, Junior Deacon; C. F. Deonigi, Senior Steward; M. Kauzlarich,

Junior Steward; Chas. Deonigi, Almoner; Thos. Ramsey, Marshal; W. F. Lewis, Orator; D. Pricco, Inner Guard; M. Milbourn, Tiler. The roll of officers on the charter was signed up in full and this Lodge holds the distinction of having every officer present at the time of installation. The present membership of the Lodge numbers thirty-six.

Dr. Donald Strath, 33 deg., A. A. S. R., the Provincial Grand Master of the Masonic Federation for the State of Washington, is one of the best authorities on Masonry in the West, and the Supreme Grand Master, M. McB. Thomson, President of the American Masonic Federation, has the distinction of being known as the best informed Mason in the world today. He is Grand Representative of the Grand Council of Rites of Scotland in the United States, and is also Grand Representative of the Grand Encampment of the Temple and Malta for Scotland, the oldest body of Knights Templar in the world, to the United States, Canada and Central America. In addition, he holds the titles of Past Grand Master of the Council of Rites of Scotland, Past Grand Master of the Royal Arch Chapter of Scotland, Past Grand Master of Knights Templar of Scotland, and holds a 33d degree in the Masons of Scotland, England, France, Germany, Spain, Portugal, Italy, America, Hayti, Brazil, Mexico, Egypt, Turkey and Roumania. He also holds the 96th degree in Memphis and the 90th degree in Mizraim. There is only one higher degree in Memphis in the world, and it is held by an Italian.

Dr. Strath, in an address, said among other things:

"The Grand Lodge of the American Federation, Inter-Montana, was formed by the Ill. M. McB. Thomson on January 9th, 1907, by virtue of authority given him by the Supreme Council of Louisiana, the oldest Scottish body in the United States, and on the 21st of September the same year, the American Masonic Federation was incorporated under the laws of the State of Idaho. This organization believes in and practices "Universal Masonry," and in its selection of candidates for

the mysteries of Masonry, it knows neither race, religion or nation, requiring only that he be a free man, of irreproachable character. Its constitution is so liberal that it permits members to be recognized by all regular Masons of whatsoever rite, and it recognizes and welcomes to its lodges all regular Masons throughout the world.

"Although its right to existence has been disputed by many, its legitimacy is proven by the Scottish Rite being the oldest authority in the world, the works of the greatest Masonic historians; and each of its daughter lodges can trace back an unbroken chain of descendants through lawful charters back to the oldest lodge of Masons known to the world, Mother Kilwinning No. 0.

"This grand institution teaches its members to recognize all men members of the craft who can prove themselves as such by their work and conduct themselves in accordance with its tenets and principles, regardless of what particular rite they may happen to be affiliated with. Historians regard the Masonry of Scotland as having been preserved in greater purity than elsewhere, and it alone has stood aloof from popular progression, adhering faithfully to the old rituals of the order and this rite clings to the affirmation that the ancient landmarks of Masonry are the immutable and unchangeable foundation of universal Masonry, and it is founded for the purpose of combatting vice, ignorance and intolerance in all its forms,—and teaches its members not to wear the emblem of the order only, but to live their lives the principle which the order teaches, the one true principle of universal Masonry—'doing unto others as you would have others do unto you.'

"Masonry, though one in all its essentials, is divided into 'rites' or systems, which differ in form, but all tend for the same goal. Each of these rites is supreme in itself, so far as its internal government is concerned; all these rites are equally regular and Masonic, so long as they obey what is known as the landmarks of the order. Of these rites the Scottish Rite is the most ancient and also

the most universal, it being the one adopted by nine-tenths of the grand bodies of the world, and is the rite practiced by the American Masonic Federation."—*Cle Elum Echo.*

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### SUPER EXCELLENT MASTERS.

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By Frank W. Hendley.

On Friday, May 17th, Cincinnati Council, No. 1, Royal and Select Masters, was inspected by Right Illustrious Companion William E. Evans, Grand Recorder of the Grand Council of Ohio, the degrees of Royal Master and Select Master being conferred in the afternoon upon ten candidates, and the degree of Super Excellent Master in the evening upon a class of seventy-four candidates.

Four hundred Companions were in attendance at the meeting, among them being Most Illustrious Companions I. L. Oppenheimer, Past Grand Master of the Grand Council of Ohio, and Charles H. Flisk, Past Grand Master of the Grand Council of Kentucky, Illustrious Companion John Peebles, and three other Companions from Portsmouth, and many other visitors.

The work in all the degrees was rendered in a most excellent manner and was highly appreciated by all present. A number of new costumes which were used added greatly to the appearance of the work.

The grand tableau of the various officers in the Super Excellent Degree, numbering with the guards and assistants thirty-eight in all, was a splendid and beautiful spectacle.

The new members added at this meeting brings the Select Masters of Cincinnati Council to a total of exactly six hundred.

During recent years there has been a remarkable revival of interest in this branch of Masonry. Up to about five years ago many councils of the Cryptic Rite had a very quiet existence, but this is all changed now, and all the bodies are now prospering and the increase of this branch of Masonry is more rapid in pro-



portion to membership than any other branch of the Order.

Although during the first half of the last century, and in some states even later, there was much discussion as to whether the Cryptic degrees should not be included as part of the Royal Arch System of Degrees, their status as a separate body is now accepted in all but a very few states.

Originally the degrees of Royal Master and Select Master were under the control of the Supreme Council of the Scottish Rite, Southern Jurisdiction, not as part of their regular system of degrees, but being included among the great multitude of degrees which had been manufactured and exploited in France and Germany early in the eighteenth century, certain of which were retained and adopted as the present Scottish Rite System, many others becoming obsolete, and others elaborated into the present Chapter and Commandery Systems of America, and other systems in various parts of Europe.

About the beginning of the nineteenth century the degree of Select Master or "Select of Twenty-Seven," was occasionally conferred by Lodges of Perfection of the Scottish Rite, at Charleston and New York, as an honorary or side degree upon their members who had attained the thirtieth degree, "Knight of the Ninth Arch," and certain of their members were given authority to confer the degree at other places upon those who were worthy and qualified.

As this degree was not regularly worked by the Scottish Rite bodies, the rituals of such honorary and obsolete degrees being merely held in the archives of the Supreme Council for preservation, it was held that while controlled by the Scottish Rite, the degree of Select Master was not limited to Scottish Rite members, but that it was lawful and correct to confer it upon any Mason who had received either the thirteenth grade of the Scottish Rite or the Royal Arch Degree of the York Rite.

In this manner the degrees of Select Master became actively worked in Royal Arch Chapters in Maryland as early as

1816, spreading to other states at once, and in a similar manner the degree of Royal Master was added a few years later.

The degree of Super Excellent Master probably had its origin in America about the same time, being first conferred at Charleston under the authority of the Scottish Rite as an honorary or side degree. It is not mentioned in any of the encyclopedias or catalogues of European writers prior to this period. It was taken up some time later by many councils of Royal and Select Masters, where it still continues as an honorary degree. While it is not obligatory upon councils to confer this degree in addition to the Royal and Select degrees, it is recommended to be used. Probably within a few years it may become obligatory.

Up to nearly 1830 the Supreme Council of the Scottish Rite for the Southern Jurisdiction, encouraged the establishment of councils of Royal and Select Masters, and issued charters and dispensations in several states for that purpose.

The Cryptic degrees in Ohio were established in that manner, John Barker, agent for the Southern Supreme Council, establishing five councils in Ohio, the first being Cincinnati Council No. 1, at Cincinnati, October 24, 1827.

The Grand Council of Ohio was established in 1830, composed of the five councils established by John Barker, and from that time the connection with the Scottish Rite ceased in this state.

The Supreme Council, in 1870, by a formal vote, surrendered all claim to these degrees, thus leaving the control to the various Grand Councils, which had been established in the meantime.

In 1880 the General Grand Council of the United States was organized by delegates from seventeen Grand Councils. At present, twenty-nine Grand Councils in the United States are affiliated with the General Grand Council, and eight other Grand Councils remain independent of the General Grand Council, and in three of these the Cryptic degrees are included in the Royal Arch Chapter system.—The Masonic Bibliophile.

### SAINT JOHN'S DAY BANQUET.

Saint John's Day as commemorated on the 27th day of July, 1912, by Garabaldi No. 2, A. M. F., by a banquet given at its hall in the evening, and in the afternoon the various degrees were given and the officers-elect of the Lodge were installed by Bro. M. M'B. Thomson. The officers-elect were as follows:

Geo. E. Kellner.....R. W. M.  
James Moffat.....W. S. W.  
John Serene, Jr. ....W. J. W.  
Dr. R. A. Hasbrouck..Master Substitute  
Dr. A. M'Curtain.....Master Depute  
M. Thomson .....Secretary  
J. Ferrando.....Treasurer

The banquet in the evening, which lasted from 8 until 11 o'clock, was also the occasion for the presentation of Past Master's Jewels to Brothers D. Conti, J. Ferrando and John Serene.

Beginning the exercises of the evening, Brother A. McCurtain led as Chaplain, and then followed interspersed at times the various toasts of the evening. In response to the principal toast, Brother Thomson delivered one of the happy events that comes to those who are fortunate enough to hear him talk.

That there might not be any lack of pleasure for those who were fortunate enough to be present, and of whom the Lodge could count one hundred ladies and gentlemen present, a song recital had been arranged by the committee. The vocal soloists of the evening, Prof. Hand, Nellie J. Hasbrouck and L. A. Pratt, gave various numbers in a manner that would have pleased any audience so fortunate as to have been present. Their selections were enjoyed by all present, as was evidenced by the applause that each received. The vocalists of the evening were accompanied by Miss Ella Voelker.

Brothers Kellner added most pleasantly to the entertainment of the evening by giving two song selections.

Brother D. Bergera, Provincial Grand Master, responded to the toast of Intra-Montana Lodge.

Brother Bergera was very fortunate in his remarks, and especially dwelt upon

the necessity of placing Brothers in office who were thoroughly able and competent to fill the offices, both as to executive ability and command of speech.

Brother Bergera stated that he had seen the American Masonic Federation grow from one lodge to the extent that the Federation now covers, there being lodges not only in Utah and other states but in British India.

In response to the toast to the ladies, Brother R. A. Hasbrouck responded.

Brother Fowler, who was largely instrumental in making the banquet the success that it was, was ever present and doing all that could be done to see that each one enjoyed themselves.

This gathering will be the commencement of many that are to follow. The tables were beautifully decorated with flowers and covered with the substantial things, both solid and liquid, that nourish and cheer us through life. K.

### FROM CALIFORNIA.

Another link was added to the chain of Universal Masonry, as on the 15th day of July, 1912, the M. W. Prov. Grand Master for California, Brother W. C. Cavitt, presented a charter to Glenlivet Lodge No. 16, of Vallejo, Calif., and also installed the newly elected officers, as follows:

R. W. Master.....M. F. Wynhoop  
Depute Master .....C. S. Perry  
Substitute Master.....C. A. Brown  
Senior Warden.....P. Christensen  
Junior Warden.....L. H. Smith  
Secretary.....T. M. Grant  
Treasurer.....R. McQuarrie  
Chaplain.....H. Hollmann  
Senior Deacon.....A. V. Fernandez  
Junior Deacon.....Dergan  
Senior Steward.....N. Hokanson  
Junior Steward.....P. Bellgardt  
Almoner.....J. B. Kennedy  
Marshal.....G. A. Cook  
Orator.....C. H. Bourne  
Inner Guard.....E. Foster  
Tiler .....E. V. Hann

The M. W. Prov. Grand Master was assisted by the W. Prov. Subst. Master.

Bro. G. C. Sparre, the W. Prov. Grand Senior Warden, Bro. G. H. McCallum, the Ill. Bro. J. J. Enos, and the Prov. Grand Secretary, Bro. H. Methmann.

The A. M. F. can well be proud of Glenlivet Lodge and its membership, as they are true blue Universal Masons. After the closing of the lodge everybody repaired to the banquet room, where a sumptuous table was set and many speeches made. It was somewhat past hour twelve before the happy gathering broke up, when the Provincial officers and visitors were escorted to the best hotel in the city of Vallejo as guests of the lodge.

H. METHMANN,

Prov. Gr. Secy. for California.

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#### MASONIC RITES.

For several months past we have had requests from the BB. that we should write an account of the various Masonic Rites, but other and more pressing engagements have kept us from doing so before. The subject is one which to treat in any way exhaustively would take volumes, so the present series of articles will only give such a summary or epitome of the subject as will serve for a stepping-stone to further research.

The word "Rite" is taken from the Latin word "Ritus," a ceremony. Thus the different rites are practically the same teachings, with different ceremonies used in exemplifying them, and different stages in these ceremonies.

Some writers affirm that all of Masonry was at one time taught in one ceremony. Dr. M. Lyon quotes that liberty to give "the Mason's word" was a cause of dispute between the lodges of Marys Chapel and the Journeymans of Edinburgh in 1715, but we have also before that date mention of the "secrets of the Mason's word," showing that the ceremony consisted of more than merely communicating the "word." Others affirm that from the earliest date Masonry consisted of three degrees or ceremonies, each with a long historical (or mythical) lecture attached, and that these lectures in the

course of time became dramatized, divided into sections, and these sections ultimately became degrees. Still another school of writers, while acknowledging the truth of the latter argument, allege that what are now known as the "higher degrees," instead of being outgrowths of Craft Masonry, are in fact of much greater antiquity, or at least date long anterior to the era of Grand Lodges, and have since at different times attached themselves to Masonry, requiring the aspirant for their mysteries to have first been instructed in the symbolic degrees of Masonry.

With certain qualifications we are inclined to adopt this theory, as there are indubitable proofs that some ancient orders have done so; e. g., the Knights Templar and the BB. of the Rosy Cross; and it is also certain that from the beginning of the period of transition, when the lodges gradually, almost insensibly, changed from Operative to Speculative, there is mention of higher degrees.

For many years all the ceremonies or degrees were performed in the Craft Lodge, communicated by the advanced Brethren to the aspiring neophyte, and it was in France first that the higher degrees took to themselves separate governments. There, and then also, was the ancient order of Masonic government reversed, and the Craft Lodge from being the source of all authority, became an appanage of the higher grade body, even to the extent of receiving its charter from them.

All the Masonic Rites were—and, indeed, still are—dominated in a greater or lesser degree by the system introduced into France from Scotland in the seventeenth century, as is seen by the names of the leading degrees in them all. Bro. J. M. Ragon, a notable French writer, enumerates no less than 75 so-called Masonic systems, embracing 52 rites and working 1400 degrees. The great majority of these rites were never known outside the immediate vicinity or the place of their creation. Some more widely known had a brief and evanescent existence, either died or became merged in

other and stronger systems. We will mention a few of those that were best known in their time, and those still existing.

Rebold enumerates the following rites, which have either become extinct or have been absorbed by other rites, with the date of their creation:

Rite of Noah, arranged as the Order of the Noachites, in.....	1735
Scottish or Jacobin Rite of Ramsey, first known in.....	1736
Rite of Heredom of Kilwinning, first practiced in .....	1740
Rite of Order of Fidelity.....	1742
Rite or Order of the Anchor.....	1744
Rite of the Areopagists.....	1746
Scottish Jacobin Rite, created by the Pretender in .....	1747
Rite of the Elect of Truth, at Rennes in .....	1748
Rite of the Old Daughter in Law, by Lochart, a Scotsman, in ..	1749 or 1750
Rite of the Illuminati of Stockholm, founded in 1621 and resuscitated in France under Masonic form in ..	1750
Rite or Order of Prussian Knights.....	1756
Rite of the Clerks of Strict Observance, a Templar Order.....	1756
Rite of Knights of the East, by Piret .....	1757
Rite of Emperors of the East and West of 25 Degrees.....	1758
Rite of Strict Observance, a Templar System of seven degrees.....	1760
Rite of African Architects.....	1762
Rite of the Flaming Star, founded by Baron Schudy, in.....	1766
Rite of the Rosy Cross, founded in 1616 and resuscitated under Masonic Form in.....	1767
Rite of the Knights of the Holy City.....	1768
Rite of the Elected Cohens, by Martinez Paschalis.....	1768
Rite of the Black Brethren.....	1770
Scandinavian Rite and the Hermitic Rite .....	1772
Rite of Phillallethes, founded by the Prince of Hesse in.....	1773
Rite of the Illuminati of Bavaria, by Weisshaupt.....	1776
Rite of the Philadelphians of Narbonne, of ten degrees.....	1780

Rite of Independents, and the Perfect Initiates of Egypt.....	1766
Rite of the Illuminati of Avignon, being the system of Swedenborg.....	1779
Rite of the Martinists.....	1786
(In classing this as an extinct Rite, Bro. Rebold mistakes, as it is still worked on the continent of Europe.)	
Rite of the Sublime Masters of the Circle of Light.....	1786
Rite of Knights and Nymphs of the Rose .....	1781
Rite of the Masons of the Desert.....	1781
Egyptian Rite of Cagliostro.....	1781
Rite of Universal Harmony, by Dr. Mesmer .....	1782
Rite of the Illuminati of the Zodiac.....	1783
Rite of Zoroaster.....	1783
Rite of High Egyptian Masonry (Adoptive), by Cagliostro.....	1784
Rite of Adonhiramite Masonry.....	1787
Rite of the Holy Order of Sophists.....	1801
Rite of the Order of Modern Templars .....	1804
Rite or Order of Mercy.....	1807
Rite or Order of Knights of Christ.....	1809
Rite or Order of French Noachides, or Napoleonic Masonry.....	1816
Rite of Rigid Observance.....	1819
Persian Philosophic Rite, created in Erzurum in 1818, in France.....	1819
And there are at the present time working in more or less degree of activity, and in different countries, the following Rites:	
The Rite of Zinnendorf, practiced by the National Grand Lodge of Germany, has seven degrees. It is a Templar system and was arranged in .....	1767
The Scandinavian Grand Lodges also practice a Templar system of an intensely Christian character, arranged in .....	1773
In Belgium and Switzerland the Scottish Philosophical Rite of 18 degrees, and the Ancient Reformed Scottish Rite .....	1776
The falsely styled "York Rite" of 13 degrees, practiced only in the U. S. A., founded.....	1795
The Eclectic Rite of three degrees of the G. L. of Frankfort and Ham-	

Burgh .....	1783
Modern French Rite of the Grand Orient of France, of seven de- grees.....	1786
Master's Rite of three degrees and a Chapter, of the G. L. Royal York of Berlin .....	1796
Rite of the Grand Lodge of the Three Globes of Berlin, 10 de- grees .....	1798

Besides these Rites, which are local, peculiar to one country, there are others that cover greater extent of territory. These are the Scottish, Mizraim and Memphis Rites of respectively 33., 90. and 96. degrees. There are also reduced branches of the two latter named Rites, known as the Reformed Egyptian and Ancient and Primitive Rites, with 33 degrees in each. The Scottish Rite is being at present treated in these columns in an able and masterly manner by Bro. R. S. Spence. I will therefore confine myself to the other two, with their divisions.

After the Scottish Rite, we believe that the Rite of Mizraim is the most Masonic of all the Rites. Its history is not at all clear, as the accounts given by its friends differ so much from that given by its enemies, that the usual plan of selection cannot be followed. It is indisputable, however, that in age it is as old, if not older, than the fraudulent Council of Charleston. Like all other Rites it starts with the three symbolic degrees as a foundation, though in the legend of the third degree it differs from all other rites, replacing, as it does, the legend of Huram and Alamah by a legend of Lamech. Founded on the 23-24 verse of the second chapter of Genesis: "And Lamech said unto his wives, Ada and Zillah, hear my voice ye wives of Lamech; hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt: if Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold." For as it was supposed that the authors of the Rite of Mizraim were the brothers Mark and Michael Bedarride, who introduced it into France in 1813. Subsequently the Bro. Lechangeur of Naples, Italy,

was named as its author. We believe that he was only the propagator and that the Rite existed long anterior to his time.

Rebold, one of the few historians who speak at any length on the Rite, says: "A Grand Orient of Italy (of the Charleston fraud) had been founded at Milan shortly after the organization of that at Naples, and the Prince Eugene Beauharnais had been invested with the dignity of Grand Master. Some superior officers, resident of Milan, who had been initiated in Paris into the degrees of the Scottish (Charleston) Rite, resolved to establish a Council of that Rite, at the suggestion of Brethren in Paris. A person named Lechangeur, an officer or master of an operative lodge in Milan, demanded to become a party to this arrangement, and his demand was complied with. They conferred on him certain degrees, but having some motive for keeping him out of the organization of their Supreme Council, they refused to give him the superior degrees. Vexed at this refusal, Lechangeur informed the members of this Supreme Council that he would get the better of them, in creating a Rite of 90 degrees, into which he would not admit them. He accomplished his threat in fact, and it is to him that is to be attributed the creation of this self-styled Oriental Rite." As the Rite of Mizraim contains all the degrees of the Rite whose superior grades Bro. Lechangeur, according to Bro. Rebold, was denied, as well as many degrees that were in the Martinist and Hermitic Rites, one is apt to inquire where did Lechangeur obtain the degrees? Bro. Rebold does not seem to have seen the inconsistency.

My own opinion is that Lechangeur was a propagator only, and not the originator of the Rite. I arrive at this conclusion from the fact that, as stated above, the Rite has all the degrees of the A. A. S. R., even that of Sov. Grand Inspector General, which it is alleged he was refused admittance to; that the other degrees up to the 67th are known degrees that had before been practiced by other Rites, and further that the degrees beyond the 67th are so thoroughly imbued with Judaism

that they could only have been concocted by an erudite Talmudic scholar, and it does not appear that Lechanguer was even a Jew.

While the Rite still has its official headquarters in Naples, it was in France that it reached its greatest celebrity, and I will briefly explain how and by whom it was introduced there.

Michael Bedarride, a merchant of Naples, and for some time an officer in the commissary department of the Italian army, obtained the degrees of the Rite with the exception of the last four—the governing grades—from Lechanguer, with a commission to propogate the same. This he did, arriving in Paris in 1813, and after three years of preliminary work, established the first lodge of the Rite in France by the name of the "Rainbow," which became the Mother Lodge of the Rite in France.

For ceremonial work the Rite is divided into four series and seventeen classes, viz.:

1st Series, called Symbolic, embracing the degrees from the 1st to the 33rd, divided into six classes.

2nd Series, Philosophic, from the 34th to 66th, in four classes.

3rd Series, Mystic, from the 67th to 77th, in four classes.

4th Series, Cabalistic, from the 78th to 90th, in three classes.

The government of the Rite, as practiced by the BB. Bedarride, is autocratic, verging upon despotism, the Grand Master being absolute and irresponsible. Such a government could not exist without serious friction, and the history of the Rite in France during Bedarride's life was one continual wrangle. The Grand Orient of France, also, by its enmity, was an added source of trouble, as at its instigation the Mizraimite Lodges were raided by the police, and for some time it slumbered, to be revived again in 1833, but shorn of much of its former prestige.

BB. Bedarride died in 1856 and a Bro. Hayere succeeded him, to be succeeded in turn by the present head of the Rite, the constitution has been revised and though the Grand Master still holds his

office ad vitam, much of the objectionable features have been done away with.

The Rite has had a less eventful history in Naples, the presumed place of its birth, and the present Grand Master, Bro. Pessina, is the head of the Rite in the world, with the title of Grand Hierophant.

The Rite of Mizraim was introduced into Scotland in 1816 and given refuge in the bosom of the Grand Council of Rites, which latter body first granted a patent to work the Rite in the U. S. A.

This patent, granted to Bro. Harry J. Seymour (of whom we will have more to say in a future installment), reads as follows:

"We, the Grand President and Grand Secretary of the Supreme Grand Council of Rites for Scotland, do hereby certify and declare that our Ill. Bro. Harry J. Seymour, 96., Grand Master of the Rite of Memphis for America, has been duly admitted a member of our Supreme Grand Council, with full power to control and confer all the degrees of the Rite of Mizraim in America as the Supreme Grand Commander, and as such has been recorded in the books of our Supreme Grand Council.

"Given under our hands and seal of the Supreme Grand Council, this fifteenth day of the month Paophi, A. L. 5862, and of the Christian Era, July 15th, 1862.

ATHOLE, Grand President  
(SEAL) DONALD CAMPBELL,  
Grand Secretary

As this was a personal patent and could not be transferred or transmitted, its powers died with the grantee, since when there was no authority for granting the degrees of the Rite of Mizraim in the U. S. A. until the 20th of April, 1900, when a charter was granted by the Grand Council of Rites of Scotland to work the degrees in the Valley of Montpelier in the State of Idaho. The Rite is now governed by the Confederated Supreme Council for the U. S. A. in the U. S. A. in the American Masonic Federation, of which it forms a part.

The next installment of this article will treat of the Rite of Memphis.

# THE UNIVERSAL FREE MASON

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## OFFICIAL.

Bro. W. L. Prevot of San Francisco, has, owing to pressure of business, been compelled to retire from the position of Organizing Deputy. Bro. Prevot was the first Organizing Deputy appointed by the A. M. F., and has seen it grow from the acorn to the oak. With the exception of one year he has been in the harness since 1907. We wish him all success in his new undertaking.

Bro. W. H. Humpreville of Chicago has been appointed a Deputy Organizer for the State of Illinois, under Bro. Lew F. Appleton, 33, Deputy Grand Organizer for Illinois.

Bro. G. B. M. Somerville, 33.90.95, Commonwealth Building, Portland, Ore., has been commissioned Deputy Grand Organizer for the State of Oregon.

Bro. G. J. Schwarz of Anaheim, Cal., has been appointed a Deputy Organizer to work in Orange County, Cal., under Bro. Aug. Spilmer, Deputy Grand Organizer in Southern California.

Brothers John Mirabelli of Chicago and E. Abken of Avalon, Calif., have been granted the honorary grade of "Excellent Master" for services freely done for the Order.

Bro. E. P. Edsen, Eminent Commander of Seattle Encampment of the Knights Templar, has been promoted to the exalted grade of Knight Grand Cross of the Temple.

Bro. A. S. Fowler, 33., attorney, Salt Lake City, has been appointed by the Grand Lodge "Lealtad" of San Salvador, to represent that Grand Lodge near the Supreme Lodge of the American Masonic Federation, and the Most Worshipful Bro. Mauricio Dreyfus has been appointed to represent the Supreme Lodge of the American Masonic Federation near the Grand Lodge of San Salvador.

James F. Doremeyer has been expelled from Kilwinning Lodge, Portland, Ore. Max Nadle of Washington, D. C., has been expelled from all Masonic privileges.

The Secretaries of the several Lodges in the A. M. F. are requested to send to this office the dates and places of meeting, so that a calendar of the Lodges may be made for the guidance of Brethren traveling.

## SCOTCH MASONRY.

### Continued

If we understand the object of this magazine aright, it is two fold. First, as the official organ of the American Masonic Federation. Second, as a guide and instructor to the Masonic student, and newly made Mason. It is for the latter purpose that we are particular to see that the student is led along the paths of truth and wisdom, and to this end we deem it wisdom to quote, largely, from the pens of the most trustworthy historians, and men whose name are household words in the Masonic family, both in this country and all over the world, and refrain, as far as possible

from advancing our own ideas, or expressing our own opinions.

We have written at length in former issues of this magazine on Scotch Masonry for the purpose of tracing our ancestry and establishing our pedigree, and to this extent we believe we have succeeded.

Our object now is to trace that part of Masonry, known as the "Ancient and Accepted Scottish Rite" in a brief, and general way, alluding to our former articles as occasion may require. We have taken up the component parts of the Rite, such as the Symbolic, known as Blue Masonry, and Red, Black, Green, White, and Purple Masonry, in their order and names, we will now take up the Rite as a whole with the aforesaid appellation.

Before we discuss the merits of the Rite, it will be well to take up the matter from a purely historical standpoint, and trace its ancestry from Great Britain, to France, and to the United State and back again to Europe. To enable us to do this it will become necessary to quote from authority accepted by the Masonic world emanating from the pens of men of skill and learning, whose writings from the nucleus of every Masonic library.

In carrying out our purpose we shall not depart from our adopted practice of using plain and simple language, easily understood by our readers and refrain from vaulting into the rhetorical and etymological heavens, and thus leaving our readers on earth, wrestling with the lexicographer's account of our flight.

That we may not be misunderstood, we will state at the outset, that Freemasonry, as it is familiarly known, is split up into innumerable fragments, and each fragment is constantly at war with one or all the others, claiming themselves orthodox and all the others heterodox, and in some instances, so bitter has this warfare become, that instead of Brothers, all alike obliganted, they are driven beyond the pale of Masonic charity while alive, and from Masonic burial

when dead. Even Roman Catholics the uncompromising foe of all Freemasonry, is given unction by these warring factions.

All High Grade Masonry is now known under the name "Ancient and Accepted Scottish Rite", in this country, and other countries where the Rite is practiced under that name. It is composed of thirty-three degrees, although Southern and Northern Jurisdictions in the United States, only exercise jurisdiction from the fourth to the thirtieth degrees inclusive, while in all other countries and in some parts of Europe they practice the symbolic degrees.

The eminent Masonic scholar and author of letters, Dr. Robert B. Folger, in his introduction to his great work, "Ancient and Accepted Scottish Rite," says:

"It would be proper here to state, that the degrees, to which this history alludes, have no connection whatever with what is known as "Ancient Craft Masonry," whether derived from York in England, or Kilwinning in Scotland. That system consists of the first 3 degrees of Masonry, known as the Entered Apprentice, the Fellow Craft, and the Master Mason, with the appendage of what is now termed "the Royal Arch". The degrees form a system within themselves complete in all its parts, are of great antiquity, having become hoary with age many centuries before the High degrees came into being. This simple system is, in fact, the basis of all other Masonic degrees, by whatever name they may be called.

This is the system which has been received and practiced upon in this country (America) from the year 1730 up to 1840, at which time it took to itself a new form. Hitherto the Royal Arch degrees was conferred in Blue Lodges, under the appellation of "a Chapter", and the Mark degree was conferred in "Mark Lodges" which were distinct bodies. But when the work of the three first degrees had at that time become systematized, and placed in the form of "Lectures" the same set of men were requested to receive



degrees for the Chapter and place them so in form. They accordingly met, took the Mark degree for the commencement, added the Past Master as the fifth, replaced a portion of the Royal Arch and called it the "Most Excellent Master" and finished with the Royal Arch. These four degrees then became a system, and, with the first three degrees added, formed, as the received system in this country (America), styled "Ancient Craft Masonry". The degrees of Royal and Most Excellent Master, are still kept separate, although, strictly speaking, the system without them is incomplete.

Subsequently, in 1811, the Orders of Knighthood were systematized and introduced. There had been as early as 90 to 1795, Encampments of Knights Templar, but the Bodies of that name conferred but one degree. Nor was it necessary for a man to be a Mason, in order to be entitled to it. The degree, then, had nothing to do with Masonry. It was about this time the system was organized by a body of the Ancient and Accepted Rite. They made the "Knight of the Red Cross", which is synonymous with "Knight of the East" and "Prince of Jerusalem", the first; the "Knight Templar", which is synonymous with the Rose Croix and "Kadosh", the second; the "Knight of Malta" or "St. John of Jerusalem", (a detached degree), the third; the "Knight of the Christian Order", the fourth; and, "Knight of the Holy Sepulchre", the fifth and last. These were embodied as Encampment degrees, and were conferred at that time according to the ritual of the Ancient and Accepted Scottish Rite, from which the original degrees were derived. The Masters, however, soon took them in and shaped them according to their own system, adopted a system of Lectures, and in the year 1816, they were adopted, and stood where they now stand; a General Grand Encampment was formed, and has virtually become part and parcel of Ancient Craft Masonry. This is the system adopted in this country. (America), as legitimate Ancient Craft Masonry.

It is not, however known or practiced in England, Scotland, or Ireland. In all those countries they practice the first three degrees, follow them with the Royal Arch, as of old, while the Templar's degree is altogether a separate matter. The Past Master's degree remains in the Blue Lodge, where it belongs; and the Mark degree is conferred as a side degree pertaining to the Fellow Craft.

Europe differs from us altogether, many portions of it, as well as South America and the Islands, adopting the Ancient and Accepted Scottish Rite. Like us, they begin with the first three degrees, after which comes in thirty degrees, beginning with the Fourth, or Secret Master, and terminating with the Thirty-third. While they leave out the Chapter and Encampment degrees, they give the same degrees in another form and name, and with many additions and extensions. Thus the Royal Arch degree is synonymous with the Thirteenth and Fourteenth, the "Red Cross" with the Fifth and Sixteenth, the "Templar" with the Eighteenth and Thirtieth, while the remaining degrees are all of them disconnected. In France they have condensed the first eighteen degree into seven, the Rose Croix being the Seventh, and it is now known all over the world as the "Modern French Rite".

"Perhaps this short sketch will show to the American Mason, the reason why so many foreign Masons are turned from the door of the Lodge when they apply for admission, on the ground that they are "Modern" or "Spurious". They have all received the same thing, and in a manner quite as legitimate, but they have received them in a form differing somewhat from our own".

This system, then, viz., the Ancient and Accepted Scottish Rite, is the one of which we are now treating. Again quoting from Dr. Folger:

"It has been known under various names, as the "Ineffable", the "Sublime", the "Exalted or High Degrees", the "Philosophical", the "Scottish System", the "Rite of Perfection", the Rite of Heredom

of Kilwinning", and the "Ancient and Accepted Scottish Rite", now comprising thirty degree in number, beginning with the Fourth, Secret Master, and terminating with the Thirty-third, or Sovereign Grand Inspector General".

It will probably be as well, upon mature consideration, to distinguish between the "Rite" as it is practiced here by the Northern and Southern Jurisdictions, and other exponents of the Rite, and the manner of its presentation in other parts of the world, especially in those countries where the aforesaid Jurisdictions have not encroached. To enable us to do this, it will be necessary to trace the history in a brief way of the strictly "American" system.

John Yarker, the renowned English Masonic writer, in his work "Speculative Masonry", after recounting the various Rites, preceding the Charleston Council, says: In entering upon the history of the Ancient and Accepted Scottish Rite; "Unquestionably, the most grandiloquent of all the Rites was one with a history we are now about to open up. It is stated that in 1754, the Chevallier de Bonneville established the "Rite of Perfection", and called it the "Chapter of Clermont" in honor of Louis of Bourbon. However that may be, Pirlet, a tailor, and Lacorne, a dancing master, Deputy of Chaillon de Joinville, established a series of 25 degrees, at Paris, in 1758, and called themselves the "Empire of the East and West." Ragon informs us, that owing to the immoral character of Lacorne, he was deprived of his office in the Craft, and in order to revenge himself, determined to set altar against altar by the collection of this series of degrees. The members assumed the titles of "Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem". These 25 degrees were ruled by Inspectors General. We know but little of this "Holy Empire" for some years, but Chaillon de Joinville, gave a Patent to Stephen Morin, a Jewish merchant, as Inspector

General, in 1761, to propagate the Rite in the West Indies. Morin granted patent in 1767, to Henry A. Frank, who thereupon founded a Chapter at Albany, New York, the tracing board belonging to this Chapter is yet preserved and is dated 1769: it has upon it a double-headed Eagle, sword in claws, placed on a ladder of seven steps, as in the English Templar certificates, Brother Frank in this Patent is styled "G. E. & S. Mason, Knight of the East, and Prince of Jerusalem, &c. &c. &c." Pararch Noachite, Sovereign Knight of the Sun, and K. H., Prince of Masons, and Deputy Inspector General. In 1769 Morin was at Kingston, Jamaica, as stated in a Grand Consistory of "Princes of the Royal Secret", (then 290 now 250) that from investigations made in Paris to learn whether the Masons styled Kadosh were not in reality the Knights Templar, it had been determined that the degree should for the future be styled "Knight of the White and Black Eagle, the colors of the Templar Deaumont and that the Jewel should be a Black Eagle. The degree is so styled in the Bordeaux Statutes of 1762. The Grand Orient of France annulled Morin's Patent in 1769 so that all his doings after that date were irregular. Moses M. Hays, the Deputy of Morin, settled in Rhode Island about 1775, and in 1781, conferred the degree upon Moses Seixas, Peleg Clark, et al. the Albany concern in the meantime having become dormant. A Brother Abraham Jacobs, received the degrees of the "Empire" at Charleston in 1787, and commenced their propagation in the West Indies and Southern States of America in company with Br. de la Motte and finally settled in New York in 1803".

Dr. de la Motte and Dr. Frederic Dalcho, re-established, in 1801-2, the Rite of the "Empire of the East and West", under the name of the "Ancient and Accepted Scottish Rite", of 33 degrees. In a circular which Dr. Dalcho issued in 1802, the Kadosh is then said to be the 29th degree. Judging from the old English certificate plate of the "Royal Grand

Council of Ancient Rites, time immemorial," the addition made is "Prince of the Tabernacle," and the old official degree of Grand Prince and Keeper of the Ancient Royal Secrets", is divided in the new French Rite into three parts, the last of which is "Sovereign Grand Inspectors General", in whom all power is vested. To support this self conferred power, the name of Frederick the Great was forged in the "Secret" Constitutions of the Order, and a legend of the same inserted in the degree itself. Under this, large sums of money are being collected, which impute a hoax, not to call things by a harsh name, is utterly repudiated by all Masonic historians. Divisions without end have caused in America by this rite: first, by its ridiculous claims to govern Grand Lodges, and second, by the perpetual "splits" and quarrels amongst themselves. Two S. G. C. 33 degrees started up in New York, one under the auspices of Cerneau, a French Jeweller in 1806, who had received his degrees several years previously; and a second under the auspices of J. J. J. Gourgass, who received his first and second degrees (all he had) from a spurious Lodge, to which Dr. Jacobs in 1808 added 14 other degrees, and his employer, de la Motta, whose clerk he was, 17 others. In the battles which ensued both parties were periodically victorious, but Gourgass was supposed to have breathed his last in 1830. In 1804, Count de Grass Tilly took the rite from Charleston to Paris, and in 1805, a S. G. C. was formed at Milan. The Irish Prince Masons or Templars obtained the 33 degrees in 1823, and the Scotch from Paris in 1843, through the hands of Dr. Morison".

We have, in previous Issues, detailed the accepted history of the de la Motta and Balcho Council founded by them and their coadjutors in 1801, at Charleston, S. C. and the departure to France and other European countries, and its ultimate dormancy, until 1853, when it was resurrected by Albert Pike, and its accepted position in American Masonry, so we will not be required to burden our

readers with a recapitulation, more than to say, that Stephen Morin, had no authority to confer degrees, at the time he gave them to Dr. de la Motta, and the latter had no authority, under his assumed power to constitute a Council, by the name "Ancient and Accepted Rite", nor by any other name, that being without a legitimate foundation, it naturally fell to pieces, and that Albert Pike, had no authority to gather together its dry bones, and stand it up before the world as a living Masonic entity. If he had had the power to have breathed into its nostrils the breath of life, it might have appeared more consistent, but he being without authority or qualification, as he himself asserts, that he was never made a 33 degree Mason, the institution is built upon sand, and should the storms of adversity ever overtake it, and its questionable existence ever be inquired into, it may tumble to pieces.

The writer is often questioned as follows: "How is it that so many Israelites, commonly called Jews, belong to the "Ancient and Accepted Scottish Rite, when the ineffable degrees from the 17th to the 33rd inclusive are founded upon and promulgate the peculiar doctrines of Christianity?"

This may be a delicate question to answer, but nevertheless, it should be answered. First we will quote from Brother John Yarker's "Speculative Masonry" the English version of the 33 degrees, we will then be able to pass upon the question involved more satisfactorily:

"To enable our readers to understand the peculiarities of the different systems, we will give a list of degrees of the "Ancient and Accepted Rite", and make comparison with some of the other Rites practiced.

- 1st Degree.—Represents man in a state of nature.
- 2nd Degree.—Represents man in a state of culture.
- 3rd Degree.—Represents man in search of lost truth, and the doctrines of immortality.
- 4th Degree—Secret Master—The duties:

- To guard the furniture of the Temple. Teaches, through Solomon, the knowledge of one God.
- 5th Degree.—Perfect Master.—Alludes to the tomb of H. A. B., and teaches the knowledge of God.
- 6th Degree.—Intimate Secretary.—Aspirant personates Johaben, Secretary to K. S., and the risk he ran. Designed to teach the intimacy between divine and human nature.
- 7th Degree.—Provost and Judge.—Over the Temple workmen. Aspirant learns what man owes his spiritual nature.
- 8th Degree.—Intendent of Buildings.—Election of H. A. B. Teaches a feeling of order. These degrees seem designed to represent officials of the Temple.
- 9th Degree.—Elect of Nine.—Punishment of the first assassin. Candidate learns that justice cannot be exercised indiscriminately by every member of society.
- 10th Degree.—Elect of Fifteen.—Punishment of the other assassins. Reasons upon order.
- 11th Degree.—Sublime Knights, Elected.—Rewards the zeal of the last, and teaches representation.
- 12th Degree.—Grand Master, Architect.—K. S. School of Architecture. Aspirant learns that his knowledge and combination of things for the good of men, constitutes him a Grand Architect.
- 13th Degree.—Knight of the Ninth Arch.—Alludes to the concealment of the Holy Name by Enoch, and discovery thereof by K. S. Teaches the successive travel through the nine Mystical Arches of the Great Cause: Existence, God, immortality, fortitude, toleration, power, mercy and joy; the term of every successful labor.
- 14th Degree.—Grand Elect, Perfect, and Sublime Mason, or Sacred Vault of James VI. of Scotland.—Professes to reveal the true pronunciation of the Sacred Name in all time, and the connection between the Crusaders and the Freemasons. Aspirant learns that there is a future for Free Masonry beyond the Salomonian school. All the foregoing are termed "ineffable," because they relate to the Holy Name.
- 15th Degree.—Knights of the East and Sword.—Sometimes called also the Red Cross of Babylon, Palestine, etc. Refers to the return of Zerubbabel to rebuild the Second Temple, as the Red Cross Knight of Persia. Teaches that Cyrus is the precursor of Jesus. This degree constitutes the period of the English Royal Arch and in some old rituals formed the second part of the Arch Degree.
- 16th Degree.—Prince of Jerusalem.—An appendage to the foregoing, referring to the Edict of Darius against Tattenai, "Governor beyond the River."
- 17th Degree.—Knights of the East and West.—Claims to date from A. D. 1118, when eleven Knights made vows of secrecy, friendship and discretion before the Patriarch of Jerusalem. Teaches the work of the second precursor of our Master.
- 18th Degree.—Rose Croix.—The candidate becomes a disciple of the benefactor of our race, and is instructed in the virtues of Faith, Hope and Charity, and ascent to Elysium on the third day, as in the mysteries.
- 19th Degree.—Grand Pontiff.—The word Pontiff is taken to mean a builder of bridges. St. John is claimed as a brother, and the degree refers to the Apocalyptical New Jerusalem and would seem to be connected with the 17th Degree. Builds a bridge to happiness.
- 20th Degree.—Grand Master of all Symbolic Lodges.—The title "ad vitam" was from 1758 to 1786, amalgamated with the foregoing. Candidate represents Zerubbabel receiving this grade. Teaches that many struggles must precede acceptance of the new law.
- 21st Degree.—Noachite or Prussian Knight.—Alludes to Peleg and he

Tower of Babel. Teaches humility and the vindication of truth.

2nd Degree.—Knight of the Royal Axe.—Alludes to felling of cedars for the Temple. Aspirant learns that a faithful watch must be kept over the new Ark.

3rd Degree.—Chief of the Tabernacle.—Refers to the Levitical Priesthood, and teaches us to reason upon the old and the new law.

4th Degree.—Prince of the Tabernacle.—Represents the Lodge held by Moses in the wilderness at the construction of the Tabernacle. Teaches an array of our forces against the opponents of the new doctrine.

5th Degree.—Knight of the Brazen Serpent.—Claims to have been instituted by John Ralph at the Crusades. Motto: "Virtue and Valor," emblems of the doctrines by which we conquer.

ROBERT S. SPENCE.  
(To be continued.)

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#### THE WOMAN IN MASONRY.

A number of our foreign exchanges have for the last month contained articles under the same caption as this article, although it is but right to say that it is only in the Latin countries that the subject seems of sufficient importance to devote any space to. Our only excuse for treating on the subject is that questions have been addressed to us asking to have the position of the American Masonic Federation clearly defined on this subject.

Wherever women, either in the past or the present, have been legitimately associated with men in the same pursuits, we believe that their influence has been felt for good. We use the word "legitimate" advisedly, as while we believe that there are many cases where both sexes can to mutual advantage be members of the same organization, and where the female element would be of the greatest advantage, we do not believe that Masonry is one of them, and we have not heard

or seen one argument advanced by the advocates of bi-sexual membership of Masonic Lodges, that seems worth the time spent in controverting it.

We utterly disavow the ancient joke that a woman could not keep a secret, and we as strenuously deny that there is or ever was any intention to insult women by denying them membership that was also specifically denied to "an irreligious libertine or a fool," as some have attempted to say. Indeed, as one lexicographer puts it, "the only reason why ladies cannot be present in an open Lodge of Freemasons is that our mysteries, being symbols of labor as performed by men, cannot in that case be shared by women. No honest hearted man will for one moment believe that in mind she is inferior." The few who advance any Masonic argument in favor of the bi-sexual membership profess to base their claims on the wording of some of the old Apprentice charges, where the word "Dame" is found; e. g., "that he shall not steal or pick away his master's or dame's goods;" "you shall not disclose your master or dame there council or secrets;" that he should "truly honor his dame," all of which is easily understood without the good lady being a Freemason, when we consider that the Apprentice was an inmate of his employer's house, eating at the same table, and of necessity conversant more or less with the affairs of the family, and no more proves that the "Dame" was a member of the Lodge than the other old charge which prohibits a fellow from taking away his master's "concubine" proves that our ancient BB. were universally immoral, or that such was a necessary appanage of the master of the Lodge.

In the York MS. Constitutions, dated 1693, we read: "The one of the elders taking the Booke, and that he or shee that is to bee made a Mason shall lay their hands thereon, and the charge shall be given." "Shee" is clearly a mis-transcription of "they;" in fact, as Bro. Lyon, the Scottish historian says: "The variations of expression and orthography that are to be found in the existing copies of

the ancient Constitutions are due in a great measure to the mistranscriptions, ignorance or whim of copyists." And if further proof were wanted, it should be sufficient to show that there does not exist one single entry in ancient Lodge minutes of the entry of a female member, and the only way in which a woman could employ masons or conduct mason work is clearly shown in a minute of the ancient Lodge of Marys Chapel, Edinburgh, which we quote in extenso: "Edr, 17 of Apryle, 1683. The whilk day, in presence of Thomas Hamiltone, deakone, and John Harry, warden, and remanent masters of the masons craft, in corroboracione of the former practise quhich was of use and wont amongst them, it is statute and ordained that it shall be in no tyme or in no way leithsome for a widow to undertake workes or to employ jurneymen in any manner of way, but if such work of ancient customers of the deceased husbands or any other owner who may out of kyndness offer the benefite of their work to the sd widoes be ofered unto them, then and that caice it shall be leithsome to them to have the benefite of the work, providing alwayes that they bespeake some freeman by whose advyse and concurrence the worke shall be undertaken and the jurneymen agreed with, which freeman is hereby to be altogether inhibited to participate of the benefite arriessing from the sd work, under the pane of doubling the soumme reaped and arreissing to them by the sd work unjustly and to the prejudice of the sd widoes and contrare to the intent of the masters mete for this tyme; and lykewise to underly the censure of the deakon and masters in all tyme coming, if they shall think it expedient to punish them for their malversatione and circumventione of sd widoes. Written and subscribed by order and with consent of the deakon, warden and masters, by Ar. Smith, Clerk." This we hold is conclusive that not only could a woman not be a member of the Lodge, but that she could not even complete the unfinished work of her deceased husband without

the consent of the Lodge and under the supervision of some "freeman" of the Lodge, and further that this was no new rule, but was that which was "of use and wont" amongst them.

Although no woman could be a member of a Lodge in ancient times and more than she can now, yet shortly after the institution of the modern Grand Lodge system what is now termed "Auxiliary systems or Lodges were organized and attached to the regular Lodge, of which ladies were not only members, but were officers as well. When these ladies' Lodges were first established can not with certainty be affirmed, but that it was somewhere about 1730 we are tolerably certain, as also that France was the birthplace. Several of these systems were born, lived an ephemeral existence and have been forgotten. Ruggles has preserved the names of a few of them, as the Order of Felicity, Knights and Ladies of the Anchor, Knights and Ladies of Rameses, Knights and Nymphs of the Rose, Scottish Ladies of the Hospital of Mount Tabor, and others. One of the many has survived, of which we will treat later. In America there have been attempts at different times to establish ladies' Lodges. "The Mason's Wife," "The Good Samaritan," "The Heroine of Jericho" and the "Eastern Star" are examples. The latter is the sole survivor and is to the merican "York Rite" what the Rite of Adoption is to the Scottish Rite, and as such is worthy of a few remarks.

The Scottish Rite of Adoption was instituted in France in connection with its Scottish Lodges there, circa 1730, and we find that it had attained such prominence that in 1775 the Duchess of Bourbon, Princess of the royal blood, was its Grand Mistress. Its degrees are highly interesting and instructive. There are eight of them in all, five of work and three of installation. The degrees of work are Apprentice, Companion, Mistress, Perfect Mistress and Sublime Mistress; the installing degrees are Lady of Benevolence, Lady of the Dove and Princess of the

down. There is also an honorary degree "Adonaite Mistress," given for eminent services rendered. There are at present eight of these ladies' Lodges in this country. The ladies' Order of the Eastern Star (which is given as a side step to the Scottish Rite of Adoption) was instituted by Bro. Rob. Morris of Kentucky, about 1855. It consists of one degree, given in five points, known as Ada the daughter, Ruth the Widow, Esther the Wife, Martha the Sister, and Electa the Mother.

Some Masons condemn all auxiliary lodges, claiming that woman is entirely out of place in Masonry. This we believe to be extreme and not borne out by facts. We agree that a woman is as much out of place in a regular Lodge as she would be carrying a hod up a ladder, as she is by nature incapacitated from either; but the ladies' Lodge, under their own government and as an adjunct to the regular Lodge, can be made of inestimable advantage, as they can further the Masonic ideal in many ways more and better than can the male members, and we have ever seen that where there was a ladies' Lodge the other Lodges worked better and did more Masonic work in its true sense and meaning.

Tolerance should distinguish all Masons, and the Masons in the A. M. F., so intolerantly persecuted as they have been, should of all Masons be the most tolerant. We must, while holding to the opinions we believe to be right, allow others who may be equally sincere, to have their opinions and to carry them out. There are some (principally natives of the Latin countries) who believe in and practice a system where women and men are equally members of the same Lodge. We have no right to say that they are not right—even while we deny that they are right; and that we may not seem prejudiced we give their history and claims in the pen of Bro. Louis Goazlou, the American leader of the system, who, in spite of this idiosyncrasy, is a true Mason and one whom we are proud to number among our friends:

"Now as to the history of the Co-Masonic movement in particular. At the time when the beginning was made which grew into the Co-Masonic movement there were in France, as there are at the present time, these two Supreme Masonic Bodies, the Grand Orient and the Grande Loge Generale Ecossaise de France. In 1804 these two were for a short time united by the efforts of Massena and Kellerman, the respective heads of the two Orders. This union, though of short duration, is interesting because it shows that the Grand Loge Ecossaise, now considered of questionable origin, as having been introduced and instituted by "that imposter de Grasse-Tilly," was at that time considered worthy to be joined to the Grand Orient of unimpeachable antecedents. In 1877 the Grand Orient took a fateful step, the one which resulted in its being no longer recognized as truly Masonic by some of the other Supreme Bodies now in power. The Grand Orient ceased to require belief in a personal God as a test of membership.

In this attitude it was supported by the Grande Loge. But the latter, though as a body orthodox in the matter of religion, was soon involved in troubles which led to heterodoxy of another kind. A number of its members, owing to general dissatisfaction, decided to leave the Order and constitute a new Supreme Body, under the title of "La Grande Loge Symbolique Ecossaise de France."

It was one of the Lodges belonging to this new Order, "Les Libres Penseurs" in the Orient of Pecq, that took the first step towards what was later to be known as Universal Co-Masonry. On November 25th, 1881, seven MM. in good standing, members of the above regular Lodge, proposed Marie Deraisme as a candidate for initiation. This lady was an authoress of some repute, and a zealous worker in the women's cause. The proposal was carried into execution on January 14th, 1882, in the Lodge. She was I., P. and R. Her initiation was witnessed by a large number of MM. gathered together at Pecq. The members of the Lodge "Les

Libres Penseurs" in consequence of their bold defiance of tradition have since been ostracized, individually and collectively, by their BB. in Masonry, but the deed was done and a woman had been legally and properly launched on the Masonic Path.

Madame Deraisme did not immediately make use of the privileges to which the L., P. and R. entitled her. In fact, eleven years passed before she decided to take active steps towards furthering the cause of women in Masonry. In 1893 she initiated sixteen women, with the assistance of Dr. Georges Martin, a high degree Mason, who, himself an ardent feminist, had been present at her initiation, though not a member of the bold Lodge of Pecq. On March 14th and 25th, April 1st and 4th, the several ceremonies of L., P. and R. took place, and on the last date the first L. of Co-Masonry was formed under the title of "Le Droit Humain" (Human Rights). That same date Dr. Georges Martin affiliated with the L., thus constituting it in fact as the first "mixed" L. of the Order.

Emphasis was laid on this title: "Human Rights" against that of the "Droits de l'homme (the Rights of Man) as indicating at least one of the arms in the minds of the two founders.

For some years none but the three Craft degrees were conferred, but in 1900 the higher degrees of the A. and A. S. Rite to the thirty-third degree, inclusive, were added, and a Supreme Council of Universal Co-Masonry was formed, the central authority and directive body for all Co-Masonic Lodges throughout the World."

Since its inception the Co-Masonic system has spread astonishingly, mostly, it is true, among the Latin peoples, although it has Lodges amongst the English speaking peoples also, though they can hardly be termed either Co-Masonic or even Masonic, as in them all the "Grey Mare is the best Horse," and they seem to be run as an annex to the Theosophical Society.

They have tried valiantly for recognition from the regular Masonic bodies, so far without success. The A. M. F. admits

the male members as visitors to the Lodges and permits their members visit any of the Co-Mason Lodges where there are no women, and to their credit be it said these Lodges are in the majority.

### THE ROMISH PRIESTHOOD AND MASONRY.

We have advisedly used the word "priesthood" in preference to "church" as used by some of our contemporaries in talking of the attitude taken by certain Roman Catholics toward Freemasonry, and it is with reluctance that we approach the subject in any form, as we have always held that neither in the Masonic Lodge or in the Masonic Journal should religion or politics find place, and we have even regarded with unfriendly eyes the actions of our late BB. in mixing religion, politics and Masonry. Now it seems, however, that we must either retaliate—or at least defend ourselves—or supinely lie down and acknowledge defeat. The question is sometimes asked, why are the Roman Pope and priest so opposed to Masonry? The principal reason they give is because we are a secret order. That this is not the reason is plainly evident, as the Jesuits, that most secret of all secret societies, the Irish Fenians, the Hibernalians and the Knights of Columbus are all fostered and protected by Rome. It is also charged that the Masons are a godless and atheistical society, a falsehood so potent to all that they have only to look at the number of ministers of all denominations who are members that even the Archbishops of York and Canterbury are members, to show the absurdity of the charge.

That Masonry is opposed to established government cannot well be charged when Kings, as at present in Sweden, Norway and Denmark, are the heads of the Order in these several kingdoms; when the late King of Great Britain and Emperor of Germany were both Masons. Therefore we must seek some other reason



for this enmity than the ones addressed, and we find the chief reason in the fact that Masonry stands for freedom of the mind, as of the body, and there is, and ever has been, the enemy of both. The "Book" says: "By their fruits shall ye know them," and one has only to contrast the nations where Rome is in the ascendant with the Protestant nations to see the effects of her rule, and discover the reason why she is opposed to anything that would throw light on these dark places. Light and education are the things Rome hates and fears the most, and as it is the mission of Freemasonry to shed the rays of both abroad that is the true reason why Rome hates Masonry.

That something at least might be known about this horrible worker in the dark, we subjoin the oath taken by the Knights of Columbus, an Order blessed and protected by Rome:

#### Obligation of the Knights of Columbus.

"I now, in the presence of Almighty God, the Blessed Virgin Mary, the blessed St. John the Baptist, the Holy Apostle, St. Peter and St. Paul, and all the Saints sacred host of heaven, and to my ghostly Father, the superior general of the Society of Jesus, founded by St. Ignatius Loyola, in the pontification of Paul the XII., and continued to the present, so, by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear, that his Holiness the Pope is Christ's viceregent and is the true and only head of the Catholic or universal church thro the earth, and that by virtue of the keys of binding and loosing given his holiness by my Savior Jesus Christ, he had the power to depose heretical kings, princes, states, commonwealths and governments, and they may be safely destroyed. Therefore to the utmost of my power I will defend his doctrine and his holiness' right and fight against all usurpers of the heretical or protestant authority whatever, especially the Lutheran church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended author-

ity and churches of England and Scotland, and the branches of same now established in Ireland and on the continent of America, and elsewhere, and all the adherents in regard that they may be usurped and heretical, opposing them, sacred Mother Church of Rome. I do now disown any allegiance as due to my heretical king, prince or state, named Protestant or Liberal, or obedience to any of the laws, magistrates or officers. I do further declare that the doctrine of the church of England and Scotland of the Calvinist, Huguenots and others of the Protestant or Masons, to be damnable, and they themselves to be damned who will not forsake same. I do further declare that I will help, assist and advise all or any of his holiness' agents, in any place where I should be, in Switzerland, Germany, Holland, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical protestant or Masonic doctrines, and to destroy all their pretended powers, legal or otherwise. I do further promise and declare that I will have no opinion of my own or will, or any mental reservation whatsoever, even as a corpse or cadaver (*perinde ac cadaver*), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ. I do further promise and declare that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church interest, to keep secret and private all her private agents' counsels from time to time as they entrust me, and not divulge directly or indirectly, by word, writing or circumstance whatever, but to execute all that should be proposed, given in charge, or discovered unto me by my ghostly Father or any of this sacred order. That I will go to any part of the world wheresoever I may be sent, to the frozen regions of the north, to the burning sands of the deserts of Africa, or the jungles of India, to the centres of civilization of Europe, or to the wild haunts

of the barbarous savages of South America, without murmuring or replying, and will be submissive in all things whatsoever communicated unto me. I do further promise and declare that I will, when opportunity presents itself, make and wage relentless war, secretly and openly, against all heretical protestants and Masons, as I am directed to do, to extirpate them from the face of the earth; that I will spare neither age, sex or condition; that I will burn, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of women, and crush their infants' heads against the walls, in order to annihilate their execrable race. That when the same cannot be done openly, I will use the poisonous cup, the strangle cord, the steel poinard or the leaden bullet, regardless of the honor, rank, dignity or authority of the persons, as I at any time be directed so to do by any agent of the Pope or superior of the brotherhood of the holy father of the Society of Jesus. In confirmation of which I hereby dedicate my life, soul and all corporal powers, and with the dagger which I now receive I will subscribe my name written in my own blood in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burned therein, with all the punishment that can be inflicted upon me on earth, and my soul shall be tortured by demons in external hell forever. That I will in voting always vote for a K. of C. in preference to a protestant—especially a Mason,—and that I will leave my party so to do. That if two Catholics are on the ticket I will satisfy myself which is the best or better supporter of the mother church and vote accordingly. That I will not deal with or employ a protestant if within my power to employ a Catholic. That I will place Catholic girls in protestant families, that a weekly report may be made of the inner movements of the

heretics. That I will provide myself with arms and ammunition that I may be in readiness when the word is passed or I am commanded to defend the church, either as an individual or with the militia of the Pope. All of which I, . . . . . do swear by the blessed trinity and the blessed sacrament which I am now to receive, to perform and on my part to keep this oath. In testimony thereof I take this most holy sacrament of the Eucharist, and witness the same together with my name written with the point of this dagger dipped in my own blood, and sealed in the face of this holy sacrament."

#### MASONIC RITES.

(Continued.)

The Rite of Memphis is the youngest of the principal Rites of Masonry. Like its sisters, the Charleston A. A. S. R. and the Rite of Mizraim, it was not a new creation in any sense, but a re-classifying and numbering of existing degrees and rites. Thus, the Charleston Rite was that of the Rite of Heredom of 25 degrees, with eight degrees taken from other rites added to it. The Rite of Mizraim has the whole of the Charleston Rite with others also taken from pre-existent rites and a few manufactured by the propagators; so the Rite of Memphis contains nearly all of Mizraim, with the best of the unappropriated degrees of existing and dormant rites. It may with justice be termed an "Eclectic Rite," as it is composed of the best of all the existing degrees, and had it based its claims on the merit of this selection, it would have merited and gained a success which has been rightfully denied to its apocryphal claims to great antiquity.

Bro. Rebold, the French Masonic historian, who was personally acquainted with the compiler and propagator of the Rite, and therefore qualified to speak with authority, says: "Bro. James Stephen Marconis was initiated at Paris into the Rite of Mizraim on the 21st of April, 1833. He was then 27 years of age. He

lived on that day thirteen degrees, the ladder of Mizraim is easily mounted.

In consequence of the complaints made against him by some of his brethren, he was expelled on the 20th of June, 1838. He shortly afterward quitted Paris and went to Lyons, where, under the name of Negre, he founded a Lodge of the Rite of Mizraim, under the style of "Grand Will," and of which he was the president. While occupying this position he was elevated to the 66th degree by the brothers Bederide, who were not aware that Brother Negre and Brother Marconis were one and the same person. In consequence of some new complaints addressed to the Brothers Bedarride, as chiefs of the Rite, by the brethren of Lyons, Bro. Marconis was again expelled under the new name of Negre, on the 10th of May, 1838.

After this latter expulsion, having no hope of again being able to play another part, either in the Rite of Mizraim or any other Rite then practiced, and feeling conscious that he possessed much more capacity to direct a Lodge, or even a Rite, than the Brothers Bedarride, he did as was done by Lechangeur of Milan, and by the five Israelites of Charleston, he created a Masonic power.

The ladder of Mizraim as fabricated by Lechangeur, and augmented by a few more rounds, gave him his Rite of Memphis with but little labor. The work finished, he constituted himself its chief, to give his rite an origin and a history is not difficult. As Brother Marconis is much the superior, both in education and talents, of the fabricator of the Rite of Mizraim, he found it very easy to vary the degrees of that rite, change their names, and give them a significance sufficiently different to destroy the unity of their origin."

So much for the actual or historical Rite of the Rite; the apocryphal history given by Brother Marconis to his alleged disciples and published by him in a book entitled, "The Sanctuary of Memphis," is as follows: "The Rite of Memphis, or Oriental Rite, was carried

to Europe by Ormes, Seraphic Priest of Alexandria and Egyptian sage, converted by Saint Mark, in the year 46 of Jesus Christ, and who purified the doctrines of the Egyptians according to the doctrines of Christianity.

"The disciples of Ormes remained until 1118 sole possessors of the ancient wisdom of Egypt, purified by Christianity, and the science of Solomon. This science having been communicated to the Templars, they were then known as Knights of Palestine, or Red Cross Brothers of the East. It is the latter who may be recognized as the immediate founders of the Rite of Memphis." Concerning the introduction of the Rite into France, Brother Marconis claimed that it had been brought from Egypt by a Brother Honis, a native of Cairo, in 1814, and had with the father of Brother Marconis de Negre, Baron Dumas, and the Marquis de la Roque, founded a Lodge of this Rite at Montauban, on the 30th of April, 1815; that this Lodge had been closed on the 7th of March, 1816, and that, in consequence, the archives had been confided to the father of Marconis de Negre, who was named Grand Hierophant.

The Rite of Memphis claims to have complete rituals for all its degrees. This I doubt, as though I have tried for many years, I have thus far been unable to see a complete set. Bro. Marconis professed to have completed the rituals in 1838, and as the successor of his father in the office of Grand Hierophant he endeavored without success to establish the Rite in Belgium. In the month of March the same year he established a Lodge and Grand Lodge, under the title "Osiris," and within the next few years founded several Lodges in France and Belgium. In his work of organization he was hindered by the Brothers Bedarride, who complained to the police that his Lodges were in fact political societies, with the result that on the 17th of May, 1840, his Lodges were closed and remained closed until favored by a change in the political conditions of the country he succeeded,

in 1849, in resuscitating three Lodges, a Council and a Chapter.

Not finding the encouragement that he expected in France and Belgium, Bro. Marconis repaired to London, where, after considerable effort, he succeeded in establishing a Lodge, which he named "The Sectarians of Menes," instituted July 16, 1851, giving it authority as a Supreme Council for the British Isles, and creating its Grand Master the representative of the Grand Hierophant, and subsequently finding his activity in France paralyzed, on the 30th of December, 1853, all the powers of the Rite were reposed in the London "General Grand Council and Mystic Temple." Brother J. P. Berjean was solemnly installed "Grand Master of Light," and made the organ of the Grand Hierophant. From this branch of the Rite the degrees came to the Grand Council of Rites of Scotland through some of its members who had been initiated into it, after it had died, which it did scarce a year after its creation.

Unable to get his Rite independently in France, Bro. Marconis proposed that the Grand Orient take it under its control. This the latter body at the time refused, though complied with in 1862, when the remaining Lodges of the Rite in France came under the control of the Grand Orient. Speaking of this arrangement, Bro. Rebold says: "Thus despoiled of its government, its Councils, and all its peculiar attributes, the Rite of Memphis finds itself transformed into, at best, the Scottish Rite as recognized by the Grand Orient."

Two years prior to the absorption of the Rite by the Grand Orient of France, Bro. Marconis de Negre having an idea that something might be accomplished with the Rite in the U. S. A., went there and on the 14th of July, in the city of Troy, in the State of New York, organized a Lodge styled "Disciples of Memphis," with Bro. Durand, a teacher of language, as Grand Master. Of the subsequent history of this Lodge and its successors in America I will treat sep-

arately.

Before leaving the subject of the Rite of Memphis in France it may be well to explain its method of government, and give the list of its degrees. Regulating the Rite there are five Supreme Councils, viz.: The Sanctuary of the Patriarchs, Grand Conservators of the Order; (2) The Mystic Temple of Sovereign Princes of Memphis; (3) The Sovereign General Grand Council of Grand Regulating Inspectors of the Order; (4) The Grand Liturgical College of Sublime Interpreters of Masonic Science and Hieroglyphics; (5) The Supreme Grand Tribunal of Protectors of the Order.

The Sanctuary is divided into three sections: The Mystic section, in which reposes the venerated ark of the traditions; the Emblematic, Scientific and Philosophic sections, and the Governing section.

The Mystic section, in which are to be found the traditions, rituals, documents, instructions and general literature of the Order, is composed of the Grand Hierophant and his organ (representative).

The Emblematic, Scientific and Philosophical sections are composed of several lights, viz.: (1) The Grand Hierophant, Sublime Master of Light; (2) the Organ (representative) of the Grand Hierophant; (3) the Grand Master, President of the Sanctuary; (4) the Grand Master, President of the Mystic Temple; (5) the Grand Master, President of the Grand General Council; (6) the Grand Master, President of the Grand Liturgical College; (7) the Grand Master, President of the Supreme Grand Tribunal.

The degrees are divided into three series and seven classes. The first series in its first and second classes, including the 30th degree, is identical with the Charleston A. A. S. R.

Third Class, Chapter.—31. Grand Master Commander; 32. Prince of the Rose Secret; 33. Grand Master General; 34. Knight of Scandinavia; 35. Sublime Commander of the Temple.

Fourth Class, Areopagus.—36. Sublime Negotiate, Companion of the Luminous

triangle; 37. Knight of Shota, Adept of Truth; 38. Sublime Elect of Truth, or Aletheus; 39. Grand Elect of the Eons; 40. Sage of the Savaista, Perfect Sage; 41. Knight of the Arch of Seven Colors; 42. Sublime Hermetic Philosopher; 43. Doctor of the Planispheres; 44. Sublime Sage of the Zodiac; 45. Sublime Sage of the East; 46. Sublime Pastor of the Huts; 47. Knight of the Seven Stars; 48. Sublime Guardian of the Sacred Mount; 49. Sublime Sage of the Pyramids.

#### Second Series.

Fifth Class, Senate.—50. Sublime Philosopher of Samothrace; 51. Sublime Titan of the Caucasus; 52. Sage of the Labyrinth; 53. Sage of the Phoenix; 54. Sublime Scald; 55. Sublime Orphic Doctor; 56. Sage of Cadmus; 57. Sublime Magus; 58. Sage Brahman; 59. Sublime Sage of Ogygia; 60. Sublime Guardian of the Three Fires; 61. Sublime Unknown Philosopher; 62. Sublime Sage of Eleusis.

Sixth Class, Consistory.—63. Adept of Truth; 64. Adept of Babylon; 65. Companion Hanuke; 66. Companion Zeradust; 67. Companion of the Luminous Ring; 68. Companion of the Sacred Veda; 69. Companion of the Sacred Name; 70. Companion of the Golden Fleece; 71. Companion of the Lyre; 72. Companion of the Blue Chain; 73. Companion of the Sanctuary; 74. Patriarch of Truth; 75. Sublime Master of the Secrets of the Order.

#### Third Series.

Seventh Class, Council.—76. Sage of the East; 77. Sage of Mithras; 78. Sage of the Temple, or Sacred Curtain; 79. Sage Theophrastus; 80. Sublime Sage of Symbols; 81. Sublime Sage of Wisdom; 82. Sublime Sage of the Mysteries; 83. Sublime Sage of the Sphinx; 84. Priest of On, or Helios; 85. Priest of Memphis; 86. Pontif of Serapis; 87. Pontif of Isis; 88. Pontif of the Great Work; 89. Pontif of the Mystic City; 90. P. Sublime Master of the Great Work; 91. General Inspector of the Order; 92. Grand Defender of the Order; 93. R. General of the Order; 94. P. O. of Memphis, or of Masonry; 95. Sublime Master of the Magi; 96. Sovereign Pontif

of Magi of the Sanctuary of the Order.

In giving this list of the degrees of Memphis I have selected what seems to be the most generally accepted of several slightly differing lists. Like the Charleston A. A. S. R. and the Mizraim Rite, the Memphis Rite worked comparatively few of its degrees in full. In fact, the majority of them were given by "communication" and by a decree of the Grand Orient of France, issued three years after accepting it, reduced the Rite to 33 working degrees, as follows:

Section 1.—Symbolic Degrees, 1, 2, and 3.

Section 2.—Chapter of Rose Croix—4. Discreet Master; 5. Sublime Master; 6. Sacred Arch; 7. Secret Vault; 8. Knight of the Sword; 9. Knight of Jerusalem; 10. Knight of the Orient; 11. Rose Croix.

Section 3.—Society of Hermetic Philosophers.—12. Knight of the Red Eagle; 13. Knight of the Temple; 14. Knight of the Tabernacle; 15. Knight of the Serpent; 16. Knight Kadosh; 17. Knight of the Royal Mystery; 18. Grand Inspector; 19. Sage of Truth; 20. Hermitic Philosopher.

Section 4.—Grand Council.—21. Grand Installer; 22. Grand Consecrator; 23. Grand Eulogist; 24. Patriarch of Truth; 25. Patriarch of the Planispheres; 26. Patriarch of the Sacred Veda; 27. Patriarch of Isis; 28. Patriarch of Memphis; 29. Patriarch of the Mystic City; 30. Perfect Pontif, Master of the Great Work.

Section 5.—Official.—31. Grand Defender of the Rite; 32. Sublime Prince of Memphis; 33. Sov. Grand Conservator of the Rite.

In this selection and rearrangement of the Rite of Memphis under the title "Antient and Primitive Rite," each grade carried a dual number showing its position in the old as well as the new numeration; e. g., the 30. of the new was equal to the 90. of the old arrangement; 33. to 95. The Grand Master only being 33.96.

(To be continued.)

## THE UNIVERSAL FREE MASON.

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## EDITORIAL.

This month we have to chronicle a  
dispensation granted to Viking Lodge in  
Gary, Indiana, and three new Lodges in  
course of formation, one to work in the  
German language in Chicago, the work  
of Bro. Stapleton; one to work in Italian  
in Los Angeles, and one in Annabehn,  
Calif., the two latter credited to Bro.  
Spilmer.

We also record the establishment of  
relations of amity with another foreign  
Masonic power, the Grand Lodge "Lealtad"  
of San Salvador, Central America,  
while encouraging news comes from the  
Deputies and Brethren all over, and with  
the coming of cooler weather we may  
anticipate great things.

The Southern Column has been raised  
again in our midst and another faithful  
Brother has passed from Labor in the  
Lodge below, and the BB. of Kilwinning  
Lodge, Portland, mourn the loss of E. L.  
Hyatt, who passed away on the morning  
of Saturday, August 17th, after a lingering  
illness. May he rest in peace.

At the urgent request of many of our  
readers we have consented to resume  
the issuing of the Encyclopaedia, as was  
proposed in the genesis of the "Universal  
Freemason," and afterwards discontinued  
for want of space. A good Masonic  
Encyclopaedia should be in every Mason's  
library, but a good one is hard to get,  
most of them give the opinions of the  
compiler rather than an impartial  
account of the items treated of, each one  
treating with rose color his own particular  
fads, and either entirely ignoring or  
slightingly alluding to things that are  
not of his liking. Others again are  
stuffed with irrelevant matter in no way  
connected with the Craft, so that the  
few grains of solid interesting matter  
contained is so hidden under the cloud  
of verbiage and irrelevant matter that  
does not repay the search for it.

We will reprint the part that appeared  
in our first few numbers and continue  
the subject until finished, making the  
"Universal Freemason" the handiest reference  
book that any Brother can have.

After the wind the whirlwind. When  
the York Rite Grand Lodges of the U. S. A.,  
following the evil example set them  
by the Grand Lodge of Massachusetts,  
forsook the traditions of Craft Masonry  
and became the willing tools of the  
Charleston fakirs, they sowed the wind,  
subsequently they reaped the whirlwind  
in the shape of internal discord, culmi-  
nating in schism and dissention and the  
forming of contesting Grand Lodges.  
Whether the Grand Lodge of Scotland  
was aware of the result which followed  
this policy of meddling and interference  
in America or not, we cannot say,  
they did not, it would have been wise  
for them to have remembered the  
Scots proverb, and "kept their breath  
cool their own porridge." If they  
knew, and still persisted, they were mad,  
and "whom the gods would destroy they  
first make mad." Be it as it may, they  
have sown the wind by receding from their  
ancient position of a strictly Craft Grand  
Lodge, and now they are threatened

th the whirlwind in the shape of dis-  
 cussion, as we are credibly informed  
 at on the first attempt on the part of  
 the Grand Lodge to enforce the obnox-  
 ious law favoring the modern high grade  
 degrees at the expense of the ancient and  
 the Scotch ones, another Grand Lodge  
 will be organized, the seceders taking  
 the position that when these laws were  
 passed the body passing them ceased  
 to be the Grand Lodge of Master Masons  
 of Scotland, as that body nor any of its  
 daughter Lodges knew or practiced  
 higher degrees than those of St. John's  
 Masonry.

We learn also from our esteemed con-  
 temporary, "The Masonic Journal" of  
 South Africa, that the Lodges of the  
 Scottish Constitution there will, with the  
 degrees of the other two Constitutions,  
 form themselves into an independent  
 Grand Body. So troubles come thick  
 and fast. Then, when bereft of the in-  
 come paying Lodges abroad, and with a  
 strong opponent—for it will be strong—  
 at home, will they turn for assistance to  
 the very whose tools they have been, and  
 seek aid from America? If so, they will  
 rest on a broken stick. They who can-  
 not help themselves against the opposi-  
 tion in their own land, will hardly be  
 able to assist their dupes abroad. With  
 associations as with individuals, the way  
 the transgressor is apt to be hard.

We see that President Taft has signed  
 a bill giving the power to punish those  
 using false names for their nostrums.  
 Will this apply, we wonder, to the names  
 "York" and "Scottish" so palpably and  
 knowingly fraudulently used by the  
 American Lodges and the Charleston  
 Council?

At the request of Bro. Sparre we re-  
 lated our readers that he was appointed  
 Royal regalia maker and has a full and  
 complete stock of all kinds of jewels and  
 regalia for all the degrees of the Scot-  
 tish Rite. These can not be procured  
 from the regulation pattern from the dealers  
 in York Rite regalia. There is nothing

that looks worse when Lodges meet to-  
 gether than lack of uniformity in regalia.  
 Avoid this by purchasing what you need  
 from your own BB., who patronize your  
 magazine by advertising in it. While be-  
 lieving in, and so far as frail human  
 nature will permit, practicing the golden  
 rule, it is good business policy to remem-  
 ber to help those who help you. Thus  
 both build each other up and grow strong  
 together.

Just before going to press Bro. Staple-  
 ton writes that another Lodge, to be  
 called "Dante," is being organized in  
 Chicago, and another in Milwaukee, the  
 former to work in Italian and the latter  
 in the German language.

Our thanks are due to the Ill. Bro.  
 Bacci, Grand Secretary of the Grand  
 Orient of Italy at Rome, for favors re-  
 ceived. Our good Brother Bacci, like  
 most of the Masons on the Continent of  
 Europe, labors under the mistaken idea  
 that because the Supreme Council to  
 which they belong is recognized by the  
 Supreme Councils of the Southern and  
 Northern Jurisdictions of the so-called  
 Scottish Rite "Charleston Manufacture,"  
 that their Grand Lodges are recognized  
 by the State Grand Lodges of this coun-  
 try that work in the York Rite; yet  
 nothing could be further from the truth.  
 as the members of these same Councils  
 that affiliate with the foreign Mason in  
 the degrees of the Scottish Rite from the  
 fourth to the thirty-third (which is all  
 of the Scottish Rite degrees that they  
 profess to work), dare not speak Mason-  
 ically to the same BB. on the first three  
 degrees which they have received ac-  
 cording to the York Rite. Rather humili-  
 ating to the foreign Brother.

Therefore, if Bro. Bacci, though known  
 and recognized as a thorough Mason and  
 a learned Masonic writer by the Masons  
 of three continents, and recognized as a  
 thirty-third by the Charleston Rite Coun-  
 cil in the U. S. A., was to seek admit-  
 tance to a Craft Lodge of the York Rite,  
 there is not one outside of the jurisdic-

tion of the Grand Lodge of Ohio that would admit him, as the Grand Lodge of the District of Columbia, which formerly recognized the Grand Orient, of which Bro. Bacci is an officer, now recognizes the opposition Italian Grand Orient, of which Severi Fera is Grand Master. Truly the ways of the American York and Charleston Rites are peculiar.

### CORRESPONDENCE.

Chicago, Ill., Aug. 20, 1912.

Editors of the Universal Freemason.

Ill. and Dear Brethren: Acting upon your call extended some time since for Lodge Secretaries to send in reports of work of any special interest, I would like to take advantage of your invitation and report the good work being accomplished in Illinois.

Last night Saint Clair No. 33 held its regular communication conjointly with Viking Lodge U. D., in the hall of the latter at Halstead and Madison streets. There being two candidates from each Lodge to be entered, the work was in charge of the officers of St. Clair, with the R. W. M., Bro. John Mirabell, presiding, with R. W. M., Bro. Nagle, of Viking, on his right, with a large attendance of BB., full ceremonial being used and the degree was conferred in a most able and impressive manner.

The D. G. Organizer, Bro. L. F. Stapleton, assisted, as Viking is the result of his efforts, and from the excellent members he is entering and the earnest manner our new BB. are working, they will be a great help in furthering our cause. The writer gave a short outline of the aims and ideals of the A. M. F., and the reasons of its existence, which was kindly received, and the new BB. also told what a favorable impression the work made on them and how much they appreciated it. There being no further business, the chest of the widow was passed and liberally patronized, and the Lodge was closed, peace and harmony prevailing very strongly.

Fraternally,

SPENCER S. RANSON

Secy. St. Clair Lodge, No. 33, A. A. S.

Or. de San Salvador, Junio 17, de 1912.  
M. McB. Thomson, Muy Respetable Gran Maestro de la Gran Logia Americana, Masonic Federation,  
536-7 Atlas Block, Salt Lake City, U. S. of A.

Muy Q. H.

Fue leida y saludada con triple bate de jubilo vuestra muy atenta comunicacion oficial de 13 de Mayo proximo pasado.

Os rendimos las mas expresivas gracias por la felicitacion que nos dirijisteis con motivo de la publicacion del Anuario ultimo que gustosamente os remitimos.

Cuanto hemos hecho ha sido en pro de la Institucion en este Oriente, y con nuestros fines se concretan, ademas, ensanche de relaciones fraternales, aprovechamos la oportunidad de corresponder a vuestros deseos de cambiar representaciones de Garantes de Amistad entre nuestras dos Grandes Logias, acompanando la credencial a favor de Illustre y Poderoso H. A. S. Fowler, primer designado de la terna que os apuntais, para que el lleve al Seno de esa Alta Camara nuestras expresiones de carino y sentimientos por todos los Q. H. H. que integran la Gran Familia en este Oriente, deseando para todos el mas feliz exito en sus arduas labores.

Por muestra parte os marcamos al pie de la presente la terna nuestra para que escojais al que deba representaros ante nuestra Gran Logia Lealtad.

Recibad Q. H. nuestras sinceras expresiones de carino con que somos vuestros adictos HH.

El Grand Maestro,  
MAURICIO DREYFUS, M. M.  
El Grand Secretario,  
J. SANCHEZ, M. M.

Terna:

Mauricio Dreyfus, M. 3d.  
Rafael B. Castillo, 18th.  
Salvador Mugdan, 3d.

Officers of Seattle Encampment.



Templars No. 38, for the term of

.....	Fratre E. P. Edsen
.....	Fratre G. S. Hamman
.....	Fratre W. W. Ladd
.....	Fratre H. E. G. Jones
.....	Fratre R. Strath
.....	Fratre B. H. Ney
.....	Fratre Geo. Pulver
.....	Fratre Chas. Lombard
.....	Fratre E. C. L. Luker
.....	Fratre D. Wilkinson
.....	Fratre H. Klass
.....	Fratre H. Hillis

#### ANSWERS TO CORRESPONDENTS.

Seattle, Wash.—Can a life member  
be on the financial affairs of his Lodge?

R. W. M. ruled that he could not.

The R. W. M. seems to have been con-  
fused between "honorary" and "life"  
membership. The former would, of  
course, take no part in the active affairs  
of the Lodge, but the latter, whether he  
purchased life membership by pay-  
ing a term of years in advance, or the  
Lodge voted it to him in recognition of  
services rendered, is in every regard as  
other members of the Lodge, except that  
he is exempt from further payment of  
dues.

Cl Elum, Wash.—There is an article  
in the present number treating on the  
Reptive Degrees that answers your  
question.

Portland, Ore.—What is the proper  
course to adopt when a Brother in a  
Lodge refuses to wear his Apron with  
the other Brother?

The rule is that if a Brother feels ag-  
gravated with a Brother of his own Lodge  
or a visitor therein, he shall rise in his  
place and inform the R. W. M. of the  
cause between him and the other Brother,  
and that in consequence that he can-  
not wear his apron or sit in Lodge with  
him. The R. W. M. shall thereupon re-  
quest the Brother to retire to the anteroom  
and the other B.B. of the Lodge, whom

he shall appoint to act as arbitrators be-  
tween them. If the trouble cannot be  
thus adjusted, it must be brought before  
the Lodge by complaint and trial. If  
either the complaining Brother or the one  
complained against refuse the friendly of-  
fices of the arbitrators, he shall be held  
to be in the wrong. No visiting Brother  
has this privilege.

Chicago, Ill.—Tyler, and not Tiler, is  
the proper way to spell the word. In an-  
cient times roofs were covered with burnt  
clay tiles; therefore the Tiler, when his  
job was finished, had closed the whole  
building. Hence the name and the office.  
Each explains the other. "Tyler" is a  
meaningless innovation.

#### ON A MISSION OF PEACE.

We are indebted to Brother F. Abken  
of Avalon, California, for the following  
item published in the "Los Angeles Ex-  
aminer" of August 5th.

Jose Castellot, member of the Mexican  
Senate, Grand Commandor of the Sup-  
reme Council of Scottish Rite Masons in  
Mexico and one of the foremost men of  
the Republic, arrived at the Hotel Alex-  
ander yesterday for a fraternal visit to  
the Scottish Rite Masons of Los Angeles  
and for the purpose of preaching the  
propaganda of peace on broad humani-  
tarian lines, although not in any offi-  
cial or political capacity as a states-  
man of Mexico.

Senator Castellot is an intimate friend  
of Diaz and Madero and succeeded the  
deposed Mexican president as the head  
of the Scottish Rite Masons in the Mexi-  
can Republic.

#### Masons' Honor Guest

Senator Castellot will be the guest of  
the Los Angeles Scottish Rite Masons  
at a banquet to be held next Wednes-  
day evening at the Scottish Rite Cathed-  
ral, 929 South Flower street, which will  
be attended by the leading members  
of the order here and at which the dis-  
tinguished guest will deliver an address  
upon the subject of peace and its especial

bearings on his country.

The Senator left Mexico City, July 17, on a tour of the Middle Western and Southern States. His first stop was Murfreesboro, Tenn., where he was the guest for several days of Gen. James D. Richardson, Grand Commander of the Supreme Scottish Rite Council of the United States. In St. Louis he was a guest of Alfonso Chase Stewart, Sovereign Grand Inspector of Missouri, and from there he went to Dallas, Texas, where he was presented with a Scottish Rite Jewel by the Dallas Masons.

#### Visits New Mexico

Senor Castellot will stay here a week and will then make Santa Fe, New Mexico, his next stop, where he will be the guest of R. H. Hanna. It will be observed that our distinguished Mexican Brother only visited the Charleston fake "Scottish Rite." That he did not visit the genuine is not matter of surprise, as he did not know of the existence of our Lodges in the Cities he visited, for while the York Rite controls the public newspapers they will bend every effort to further the conspiracy of silence; and prevent our existence being known.

But, the question might be pertinently asked at least by the uninformed why did he not visit the York Rite Lodges where by meeting so many more Masons he could better further the cause he preached? The answer is simple, he would not have been admitted, as Mexican Masonry is not recognised by the York Grand Lodges of U. S. A., and we are therefore presented with the anomaly of the Brother being received by these pseudo high grand Masons as regular in the Council or Consistory, but at the same time they could not speak to him masonically as a Craft Mason. What farces are the York and Charleston Rites.

#### THE END OF THE UNSAVORY JACK JOHNSON CASE

A quarterly communication of the Grand Lodge of Scotland was held in the St. Cuthbert's Hall, King's Stables Road,

Edinburgh, August 2nd—the Marquis Tullibardine, Grand Master.

Appeals were intimated against the sentences of expulsion passed upon Lord Forfar and Kincardine, Dundee, No. 2, and Bros. Robert T. Blues, Right Worshipful Master; George Smith, John Ross and Alexander S. Low, Past Masters. The sentences had reference to the actions of the Lodge in connection with the initiation of Mr. J. A. Johnson, it having been decided that the meeting of the Lodge on October 13 last, held at 10 o'clock a. m., was illegal; that all acts done at that meeting should be declared null and void, including the pretended initiation of Mr. J. A. Johnson; and that the Lodge be directed to return his fees. The sentence passed by Grand Lodge was that the Lodge should be suspended till November 1, 1913; that Bro. Robert Thomson Blues be suspended for 15 years, and Bros. Smith, Ross and Low for one year.

Bro. W. C. Smith, K. C., appeared for the Lodge, and Bro. W. T. Watson, advocate, for the individuals concerned. At the outset the Right Worshipful Master ruled out of order any reference to the question of color.

Bro. Smith said that the sentence was a very severe one to pass. It reflected severely upon the character of the Lodge which had a history extending over a century. The charge against the Lodge was that a meeting on November 1, 1911, the proceedings enacted by certain members of the Lodge on October 13, 1911, were ratified. There was no attempt to get behind the backs of the members of the Lodge. It was said that the initiation of October 13 was arranged by a wire to Newcastle. That matter was to be deprecated, but what had they got to do with the Lodge? It was a matter for the Master of the Lodge.

Bro. Watson said that his clients had deeply the mistakes they had made and the effect they had on the corporate body of the Lodge.

Brother W. Munro Denholm, chairman of the sub-committee appointed by the

and Committee to inquire into the matter, moved approval of the minute. He said that an entered apprentice of the Lodge in question had wired from Newcastle, stating that Jack Johnson would like to be a Freemason, and a wire was sent asking Johnson to come back to Dundee and that would be arranged. A meeting had been called for 12 o'clock. Two members had intimated that they would blackball Jack Johnson if he was proposed. On the day in question a motor car was requisitioned and sent around the town, gathering a number of the office-bearers, and a meeting was held at 10 o'clock, two hours before the advertised hour. When many of the members arrived at noon they were told that the ceremony had been performed. Jack Johnson thereupon left by train for Newcastle. Not a single member of the Lodge had ever spoken to Johnson before.

Brother Joseph Inglis seconded.

It was agreed to vote on the two matters separately.

Brother Macmillan, Glasgow, moved, and Brother Bruce, Dundee, seconded, that the sentence on the Lodge be cancelled, but on a show of hands the minute was approved by an overwhelming majority.

The recommendation as regards the individuals was carried unanimously.

#### AN EXAMPLE TO BE FOLLOWED.

The following letter shows that Bro. Inglis is not only a "member of the Lodge," but that he is a Mason at heart. Every Brother in our Federation were like him, not only would he be a financial success, but there would be a surplus to swell the benevolent fund, and the B.B. would be free from the imputation so often—and unfortunately so—only cast on us, that Masons are not readers of Masonic literature.

Tacoma, Wash., August 9, 1912.  
Universal Freemason, 536 Atlas Block,  
Salt Lake City, Utah.

Gentlemen: I received the August

number of The Universal Freemason in a pink wrapper, which I take to mean that my subscription has expired.

Therefore enclosed please find P. O. money order for the sum of one dollar (\$1.00) for my immediate renewal, as I do not wish to miss a single number.

Fraternally yours,

JOHN H. ROLLE.

2365 Wilkison St., Tacoma, Wash.

MASONRY AND POLITICS.

It has been a fundamental law in British Masonry that neither politics or religion should be known in the Lodge, and neither of the two coming separately could ever enter, in one division of the empire they are inseparable. In Ireland, politics is religion and vice versa. In this country we read and hear much of an Irish question, and are given to understand that the question is between Ireland and Britain, in which the former struggles for freedom from the domination of the latter. Nothing could be further from the truth. The struggle is whether the ignorant, intolerant and priest-ridden majority shall be given the power to persecute and dominate the intelligent, progressive and educated Protestant population. Were this once granted to them, there would be civil war in Ireland. The men whose ancestors fought for freedom at Derry, Auchrim and the Boyne will fight again before they surrender to the Romish church the liberty then so dearly bought. That the Freemasons are alive to what would happen to them with the rule of Rome established in Ireland is shown by the following letter sent to their B.B. in England and Scotland by the Grand Lodge of Ireland:

Grand Lodge of A. F. and A. Masons of Ireland.

Freemasons' Hall, Dublin, May 3, 1912.

Dear Sir and Brother:—In view of the Government of Ireland Bill now before the House of Commons, I beg fraternally to remind you of the position taken by the G. L. of Ireland when a similar bill, in 1893, was before Parliament, and to

assure you that from that position the G. L. of Ireland has in no way departed.

The resolutions then adopted and promulgated by the G. L. of Ireland are appended for your information.

#### Resolutions of Grand Lodge, 1893.

At a special communication of the Grand Lodge held on the 27th April, 1893, the M. W. His Grace the Duke of Abercorn in the chair, the following resolutions were unanimously passed, viz.:

"Inasmuch as it is a fundamental law of the Masonic Order in Ireland that no discussion on religious or political matter shall, under any pretense whatever, be permitted in any Masonic assembly, this the Grand Lodge of Free and Accepted Masons of Ireland is precluded from entering into the consideration of (or expressing any opinion in reference to the provisions and details of "The Government of Ireland Bill," now before the House of Commons; but they feel it incumbent upon them to claim that in any measure which may be adopted by Parliament, the same legislative protection which they, in common with their Masonic Brethren in other parts of the British empire have hitherto enjoyed, may be secured to them in the future."

"Resolved:—That a committee be appointed to watch the progress of events, and should necessity arise, to take such action on behalf of this Grand Lodge, in pursuance of the foregoing resolution, as the committee may from time to time consider expedient."

"That a copy of this resolution be furnished to the Secretary of each Masonic Lodge in the United Kingdom."

This communication is forwarded to you by direction of the Deputy Grand Master, Sir Charles A. Cameron, C. B., and with the sanction of the Board of General Purposes, in order that you may cause the same to be read in open Lodge. Furthermore, we desire to express the earnest hope that you will make the position taken by our Grand Lodge in 1893 as widely known as possible, so as to prevent any misconception and misrepresentation of our motives.

Yours fraternally,

PLUNKET,

Grand Secretary

#### DISPENSATION GRANTED TO NEW LODGE.

On the 7th of last month, in the city of Gary, Indiana, the dispensation for Alpha Viking Lodge was formally presented to the B.P. by the Ill. Bro. Lewis Stapleton, 33-90-95, K. T. K. G. C., Deputy Grand Organizer for Illinois and Indiana, and the following B.B. appointed to act under the dispensation:

Chas. Nagel.....	R. W. Munroe
Reinhold S. Moltzen.....	W. S. W.
Henry Edison.....	W. J. W.
Wm. Munroe Anderson.....	S. J. W.
Chas. W. Anderson.....	J. L. W.
Severin Andreas Amundson.....	J. C. W.
Joe Skawrek.....	Tile

Bro. Wm. Munroe Anderson was appointed Lecturer and Instructor for the Lodge. The B.B. composing Viking Lodge are all earnest and enthusiastic, and the field they have is large, we predict for them a great future.

#### LEXICON.

A good Masonic lexicon is a book that should be in the library of every Freemason, but unfortunately, a Masonic library is a luxury possessed by but few of the Brethren, and the majority of so-called Masonic lexicons are so filled with extraneous or irrelevant matter that the few grains of real solid information are buried under the chaff of verbose immaturity, and none are thoroughly satisfactory to the Scottish Rite Mason.

To remedy this and place in the hands of the Scottish Rite Brethren in simple fashion a lexicon wherein those subjects in which they will be mostly interested will be dealt with, and extraneous matter, so far as possible, excluded, will be part of the programme of the "Universal Freemason." In each issue there will be an installment, until the subject is complete.

## A

**AARON.**—The name signifies the Illuminated, elder brother of Moses, and first High Priest in Israel. He is mentioned in various of the high degrees of the several Rites, one of the names of the 25th degree is "Knight of the Serpent of Aaron," and the name is also prominent in the 23d degree and 26th degree of the A. A. S. R.

**AARON'S BAND.**—Synonymous with the Priestly Order (which see) by York Rite lexicographers it is claimed as a fabrication of Joseph Cerneau, whereas it only brought it from France, where it had been carried by Jacobite refugees from Scotland.

**AARON'S ROD.**—One of the three holy things preserved in the most holy place of the Tabernacle, referred to in the degrees of perfection.

**A. A. O. O. N. O. T. M. S.**—Ancient Arabic Order of Nobles of the Mystic Shrine.

**ABADON** (destruction).—The name of the Angel of the Abyss, used in the 17th degree.

**ABBREVIATIONS.**—Abbreviations are much more in use among our Latin Brethren than among the Anglo-Saxons. We give a list of those most generally employed. It must be observed that a Masonic abbreviation is distinguished by three points in a triangular form (thus: ) following the letter.

**A.**—Auditor; a degree in the Order of the Apex and Sat B'hai, an order controlled by the Confederated Supreme Council, U. S. A.

**A. A. S. R.**—Ancient Accepted Scottish Rite.

**A. P. R.**—Ancient Primitive Rite.

**A. Dep.**—(anno depositionis)—In the name of the deposit. A date used in the 14th degree; also in the Royal and Secret Masters of the York Rite.

**A. F. & A. M.**—Ancient Free and Accepted Masons. A variation of the name used by the York Rite. When legitimately used it signifies that the body was originally chartered by the "Ancient" Grand Lodge of England.

**A. H.**—(anno Hebraico)—Hebrew year, begins in September on the first day of the month Tishri. Anno Hegira, date used in the Mystic Shrine.

**A. Inv.**—(anno Inventionis)—In the year of the discovery. Used in the 13th degree; also in the Royal Arch, York Rite.

**A. L.**—(Anno Lucis)—In the year of light, 4004 added to the common style, or A. D.

**A. L. G. D. G. A. D. L. U.** (a la Gloire du Grand Architecte de l'Univers)—To the glory of the Grand Architect of the Universe.

**A. N. D. L. T. S. E. S. T.** (an nom de la Tres Sainte et Indivisible Trinity)—In the name of the Most Holy and Invisible Trinity. Used in the Capitular grades of the Scottish and French Rites.

**A. L. Z. D. T. P. H. S. T.** (a la Gloire du Tout-Puissant, Honneur Tur Tour les Points du Triangle)—To the glory of the Most Powerful, honor (or respect) on all points of the triangle; used in the Rite of Memphis and Rite of Mizraim.

**A. L. O.**—(a l'Orient)—At the east, the seat of the Lodge.

**A. O.**—(Anno Ordinis)—In the year of the Order. Used by Knights Templar and other chivalric orders.

**A. R.**—Year of Revival (1686); used by the Priestly Order.

**A. U. T. O. A. G.**—(Add Universi Terraem orbis summi Architecti Gloriam) (Latin)—To the glory of the Grand Architect of the Universe.

**A. V. L.**—(an du Vraie Lumiere)—Year of true light, 000,000,000. Used by the A. and P. R.

**B. A.**—(Buisson Ardente) — Burning Bush (French).

**B. B.**—Burning Bush.

**B. or BB.**—Brother or Brethren.

**C.**—Censor or Courier. Titles in the Sat B'hai.

**C. C.**—Celestial Canopy.

**C. G.**—Captain General. Third officer in a Council 30th degree, or Encampment of Knights Templar.

**Comp.**—Companion. A member of the

Royal Arch, 13th degree.

D. M. J. (Deus Memque Jus)—God and my right; motto of the 33d degree.

E. A. or E. A. P.—Entered apprentice.

Ec. (French, Ecossais)—Scottish.

E. C.—Eminent Commander. Principal officer in Council 30th degree; or a Commandery of Knights Templar.

E. G.—Early Grand.

E. O. L. (ex Oriente Lux)—From the East cometh light.

E. V. (Era vulgaris)—Vulgar or common era.

F. A. M.—Free and Accepted Masons; another variation of the York Rite title.

F. C.—Fellow Craft.

F. F. (freres)—Brethren.

Fra. (frater)—Used to denote a Brother of the 18th degree or 30 degree, or Knight Templar.

G. L.—Grand Lodge.

G. M.—Grand Master.

G. O.—Grand Orient.

G. S. E., G. S. N.—Grand Scribes Ezra and Nehemiah, officers in the Royal Arch of Zerubbabel.

H. A. B.—Hiram Abif, Hiram Ben Alana.

H.—Haggai, second officer in the Royal Arch of Zerubbabel.

H. K. T.—Hiram, King of Tyre.

H. R. A. C.—Holy Royal Arch Chapter.

H. R. D. M.—Herodim.

Ill.—Illustrious.

I. H. S.—Jesus Humanorum Salvator; motto of the Knights Templar.

I. H. S. V.—In Hoc Signo Vincis; motto of the Red Cross of Rome and Constantine.

I. N. R. I. (Jesus Nazarenus Rex Judaeorum)—Jesus of Nazareth, King of the Jews; used in the 18th degree.

I. V. I. O. I. (Inveni Verbum in Ore Leonis)—I have found the word in the mouth of a lion; used in the 13th degree.

I. S. Y. B. T. N. K. T. T. E. O.—I salute you by the names known to the enlightened only.

J. D.—Junior Deacon.

J. W.—Junior Warden.

K. D. H.—Kadosh, the 30th degree.

Kt. or Knt.—Knight.

M. K. G. (German)—Maurer Kameradselle—Fellow Craft.

M. L. (German)—Maurer Lehrling—Apprentice.

M. M.—Master Mason, Mark Master, Mair Maconnique, Masonic Month, the French begin the Masonic year in March.

M. P. S. G. C.—Most Puissant Sovereign Grand Commander.

M. W. G. M.—Most Worshipful Master.

M. W.—Most Wise; title given the Right Worshipful Master of a Rosy Chapter.

O. A. C. (Ordo ah Chas)—Order of chaos, in the 33rd degree.

Ori.—Orient.

P. D. E. P.—Pro Deo et Patria (For God and Country); used on the Temple "Ring of Profession."

P. G. M.—Past Grand Master.

Pr. G. M.—Provincial Grand Master.

P. M.—Past Master.

R. X. or R. C.—Rosy Cross, the symbol of the 18th degree.

R. O. S.—Royal Order of Scotland.

R. O. O. S. B.—Royal Oriental Order of the Sat B'hai.

R. W.—Right Worshipful.

R. W. M.—Right Worshipful Master.

S. C. S. G. I. G.—Supreme Council, Sovereign Grand Inspectors General.

S. M.—Substitute Master.

S. P. R. S.—Sovereign Prince of the Royal Secret, 32nd degree.

S. R. A.—Scottish Rite of Adoption.

S. S.—Sanctum Sanctorum, Holy Holies.

S. S. S. (Trois fois salut)—Three greeting; the caption of French Masonic writings.

S. W.—Senior Warden.

T. T. G. O. T. G. A. O. T. U.—To the Glory of the Grand Architect of the Universe.

V. D. B.—Very dear Brother.

V. D. S. A.—Veut Dieu Sainte Amour used also on the Ring of Profession.

# THE UNIVERSAL FREE MASON

15

OCTOBER, 1912

No. 6

## OFFICIAL.

C. E. Conter has been expelled from all lodges in Masonry as a member of Glenview Lodge, Vallejo, Calif., for conduct unbecoming a Mason.

President Thomson is now on a visit to the Lodges in California, and expects to return home on the 29th or 30th of November, 1912, and in our next issue we hope to publish a full account of his travels and labors in that State.

## SCOTCH MASONRY.

(Continued)

29th Degree.—Prince of Mercy or Scottish Trinitarian.—Shows the alliance between the three chief religions: the natural law, law of Moses, the third covenant with Christ.

30th Degree.—Grand Commander of the Temple.—Connects the Knights of Solomon and Christ.

31st Degree.—Knight of the Sun or Prince Adept.—This degree is called the Key of Historical and Philosophical Masonry. It is moral, spiritual, alluding to the sylphs and seven holy angels with banners of the planetary signs—cabalistical, and alchemical. The jewel is a sun, and illumination, a sun in the centre of a triangle within a circle, at each angle of which is a S.

32nd Degree.—Knight of St. Andrew.—This degree has been called Patriarch of the Crusades and Grand Master of Light. It seems to be con-

nected with the foregoing and alludes to the angels of fire, earth, air and water; and the aspirant is admitted into the true Eden of everlasting truth. The officers of the first apartment represent the Princess of Aleppo and Damascus, with the Emir of Emessa.

30th Degree.—Knight of Kadosh.—Called also White and Black Eagle and Grand Elected Knight Templar. Symbols are here at an end. The degree resembles the old ceremonial of the Templars. Three trials are made of the aspirant's determination and fortitude, and the seven questions are applied to a ladder of seven steps with words. In this latter point it resembles the York degree of Templar Priest.

31st Degree.—Grand Inquisitor Commander.—Duties to regulate the subordinate Lodges.

32nd Degree.—Sublime Prince of the Royal Secret.—The third degree is here explained by Christian allegory and the ceremonial represents the migration of the Templars.

33rd Degree.—Sovereign Grand Inspector General.—The rulers of the Order, representing Frederick the Great of Prussia. The legend recites the Constitution by Frederick. It is needless to say this is the blot upon the Rite."

We have given the above in detail, for the information of the student, who, may not have enjoyed the exemplification of all the degrees. The foregoing is the system adopted in England. In a future

issue, we will take up the system adopted in the United States, and the system practiced in the American Masonic Federation, by way of comparison. The Supreme Confederate Councils of America within the bosom of the A. M. F., practices the system prevailing in Scotland, by the Grand Council of Rites of Scotland. It is well to say that this latter body has existed from time immemorial, and although the American system of Albert Pike, is also practiced there, there is no affiliation or matters in common between them.

But, to resume our subject; Dr. Folger, in his work, "History of the Ancient and Accepted Rite", says; "The author will have occasion to say something in the history concerning that sect of people denominated Israelites or Jews, partly in the way of quotations from different authors, and partly on his own responsibility. As far as it regards the quotations, he can only say that, he feels himself obliged to give the words of others precisely as they are written, if he gives them at all, and, of course, is not accountable for the sentiments which they entertain. But as far as he is individually concerned, he would say that, he does not make use of the word "Jew" in derision, as some no doubt will suppose, but simple as a matter of justice to the degrees denominated the "Exalted" or "Sublime", numbering from the Seventeenth to the Thirty-third, inclusive". (We endorse this sentiment.)

The said author, further says; "These degrees, or at least some of them, are founded upon, and propagate the peculiar doctrines of Christianity, more especially the Divinity, Death, Resurrection and Ascension of the Messiah, our common Lord. The right of possession to all the degrees of Masonry, up to the Sixteenth of the Ancient and Accepted Rite, is claimed by all sects of people alike, because they are not based upon and have no direct allusion to these doctrines. But the Statutes of the Order, as well as the moral sense of the members of the institution, require that a

Jew should go no further in these theories, because he is not a believer in the doctrines which they assume to teach. It is most true that the degrees spoken of have been altered, interpolated, remodelled and reconstructed in a way as to accommodate themselves to the feelings of all concerned. It is true that the opposers of these doctrines have put out of the way the plainest and most impressive emblems, and at the same time have so covered up and mystified with science and philosophy, falsely called, those symbols and emblems which they have suffered to remain, that they would now puzzle a wise man to find by careful study and deep investigation what, if any, meaning attached to them. But, with these degrees so remodelled we have nothing to do. The Sovereign Grand Consistory rejected them altogether, taking its stand on the original or ancient ground (if any such ground there be), and issued the following edict under date of November 14th, 1822:

"The Sovereign Grand Consistory, having heard read a communication from our Representative for the State of South Carolina (Charleston), respecting the pretended Grand Consistory in the said State, and, having seriously deliberated on the same, has felt a duty thus promptly and expressly to caution all Councils and Chapters, withdrawing their authority from under the Sovereign Grand Consistory again having any connection or holding correspondence with any Councils or Chapters, or with any person or persons professing to be member or members of any Council or Chapter, here in the United States or elsewhere, particularly with certain "Societies" under the assumed title of "Knights" whose members are unworthy of possessing the Sublime Degree of Philosophic Masonry, which are founded on the Christian Religion, to which they are enemies in principles, and not recognized by this Supreme Grand Consistory; all and every such Chapter being Spurious and Irregular and the



members "Imposters," etc."

Many perplexing questions are involved in this much discussed and very old problem, and, viewed in the light of history, we find that Stephen Morin, a Jew, took the 25 degrees, as he found them in France, to the West Indies. He then appointed Bro. Franckin (a Jew), Deputy Inspector General for Jamaica. Franckin appointed M. M. Hays (a Jew), and Hays in turn appointed Isaac Da Costa (a Jew), Deputy Inspector General for the State of South Carolina, who, in the year 1783, established the Supreme Grand Lodge of Perfection in Charleston. After Da Costa's death, Hays appointed Joseph Myers (a Jew), Deputy Inspector General for South Carolina. Hays had also appointed, previously, Solomon Bush (a Jew), Deputy Inspector General for the State of Pennsylvania, and Barend M. Spitzer (a Jew), of the same rank in Georgia. In 1795, Colonel John Mitchell was made a Deputy Inspector General by Bro. Spitzer, and he in turn took a prominent part, with Frederick Dalcho and Emmanuel de la Motte, and three others in giving birth to the Charleston Council, now known as the Southern Jurisdiction, in 1801. Speaking of this Council, Ragon, the French historian, says:

"In 1783, Morin and his coadjutors, notwithstanding the annulling of his Patent and his recall in 1766, go on constituting Chapters and Councils in different places. In that year they met in Charleston, South Carolina, the Grand Lodge of Perfection; but the French Masons of Charleston, who were all Jews, not satisfied with the Rite of Perfection, consisting of 25 degrees, in 1801 erect eight degrees, making in all 33 degrees; and by their own authority, without any legal Masonic right whatever, constitute themselves the Supreme Scottish Council of America and the French Jurisdictions. John Mitchell, Frederick Dalcho, Emmanuel de la Motte, Abraham Alexander and Isaac Auld are the persons who created a Supreme

Council of the Thirty-third Degree in Charleston. Three of the above are Jews; the other two had been inveigled into the concern.

"On the 4th of December, this Supreme Council issued a circular, signed and purporting to come from the five before mentioned persons, defining the degrees which they practiced, but never once intimating in the whole of that monstrous and amazing document, the origin of their authority as a Supreme Council. This document received a large circulation among Masonic Bodies over the two hemispheres, and the venerable Grand Lodge of Scotland, on receiving the same, refused to notice it or to recognize the body, with much severe remark upon their gross conduct."

The brethren who were thus constituted were illegal in every respect, and could not lawfully establish the Rite of Perfection or make substitutes in any place.

Bro. Folger further says, in his history, after commenting as above:

"Here then is the commencement of the new Rite under the title of 'Ancient and Accepted Scottish Rite.'"

All known Masonic bodies which are, in reality, regularly constituted, derive their power for the performance of Masonic work, the conferring of degrees, etc., from a regular head. It matters not to whom you address this subject, whether the adherent of Craft Masonry, or the advocate and possessor of the high degrees, or to what branch of Masonry he is obedient, the answer will be forthcoming that his branch of Masonry is the only sincere-pure Masonry, and his pedigree, at least in his mind, well established. You may apply as many epithets as you deem necessary; you may call them clandestine, spurious, impostures, frauds, etc., but still the same fact remains: that they can trace their ancestry to a recognized head. The name York Rite is improperly applied to that branch of Masonry now practiced in the United States of America, under the State Grand

Lodge system. It is purely an "American Rite," and has no existence, as a Rite or system, in any other part of the known world. It is true that the three great divisions of Great Britain—England, Ireland and Scotland—have their distinct Masonic head in their acknowledged Grand Lodges. But these Grand Lodges are not subdivided, and while they have of late years adopted the provincial system and established Provincial Grand Bodies in the British colonies and India, the head of the Order is still maintained in the Grand Lodge of one of the supreme seats of government. The Grand Lodge of London, founded in 1717, which was itself an offshoot of the more ancient York Grand Lodge, was formed by members of four old Lodges then existing in London. The causes of this schism will not be treated here, as it is now ancient history, and all differences existing between London and York, Masonically, have been healed. No good could apply in its present day relation. We mention this item for the purpose of illustrating our former statements, and for the particular purpose of showing how the State Grand Lodge system of America came into being. The city of York was the seat of operative masonry, and the earlier adoptions of speculative Masonry, and when the Grand Lodge of London had made its purposes known, and the necessity for its existence had been set forth, the natural dispute sprang forth, and the Masons of York, on December 27, 1725, formed another organization (having its seat at York), and named it the "Grand Lodge of all England," with Charles Bathurst, Esq., as its first Grand Master. Referring to the work of the late William J. Hughan, "Origin of the English Rites of Freemasonry," we may be excused for making a brief excerpt on this point:

"The York Grand Lodge never chartered any Lodges out of England; neither did any of its subordinates ever do so; hence the custom which so long prevailed in America of styling certain Lodges "Ancient York Masons" is wholly unjustifiable, and has wisely been dropped by

Grand Lodges who value historical accuracy beyond that of fanciful decorations."

From this time on, and until December 27, 1813, at which date "The United Grand Lodge of England" sprang into existence, the various bodies were known as "Regular," "York," "Athol," "Antiquity," "Scottish," etc. From that year the Grand Lodge of England has been recognized as the head of English Masonry.

The Grand Lodge of Ireland "strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatever, purporting to be Masonic, and held by virtue of a Warrant or Constitution from the Grand Lodge, or from any of the other Masonic Grand Bodies recognized by and acting in Masonic amity with it."

The Grand Lodge of Scotland, created in 1736, has been treated historically in previous articles, and we will now only mention its connection with the subject of the higher degrees, dating from 1817, and that only for the purpose of calling attention to its later inconsistencies, treating it as an unreliable foundation for any other than the degrees of Craft Masonry to build upon. On the 26th day of May, 1800, the Grand Lodge of Scotland "expressly prohibited and discharged all Lodges having charters from the Grand Lodge from holding any other meetings than those of the three orders, i. e., the first three degrees. It even went further on the 4th day of August, 1817, and on December 27th of that year, it was agreed that from that date "no person holding an official position in any Masonic body which sanctions higher degrees than those of St. John's Masonry, shall be entitled to sit, act or vote in the Grand Lodge of Scotland." It has come to our notice lately that a resolution has been passed by this same Grand body that all high degrees are recognized by it, even those who are not in amity with the "Southern Jurisdiction" and the "Northern Jurisdiction" of the Ancient and Accepted Rite in America. Of this more anon.

We have considered the matter of this digression at length, because we want to connect it with the matter now at hand.

The Ancient and Accepted Scottish Rite, as it is known in the United States, is claimed to have originated in the United States in 1801, and in consequence is an American institution. We have disposed of this claim in a number of articles in these pages, and have exposed its fallacious claims and pretenses. Suffice it to say that it is an institution, whether called the Northern or Southern Jurisdiction, that had its origin in the fertile brain of the late Albert Pike, and its history dates from 1863, or at farthest 1859, in which date a few of its originators got together and collected the data and memoranda necessary, from questionable sources, and presented the same to Albert Pike, whose skill and tact was invoked, and with the aid and assistance of the Boulhouthz rituals, the new birth was created.

In the United States of America there are a number of organizations practicing and conferring the higher degrees which we will later refer to and examine into their history and merits. For the present, however, we will confine ourselves to the degrees themselves. Ancient Craft Masonry, as we have stated, had its origin in Scotland; this land was its birthplace and its cradle. This, undoubtedly, is why the name Scottish is given to the higher grades. No matter what their feelings may be, though they desecrate the name on every occasion, they are compelled to come back to first principles and acknowledge the Scottish right to recognition. Mother Kilwinning existed long before the creation of the Grand Lodge of Scotland and held in her bosom not only the Craft degrees of Speculative Masonry, but the degrees of Operative Masonry as practiced from time immemorial, and continued through the cathedral building age, as well as the chivalric and the magic degrees, no matter from what source derived, whether Rosicrucian or Christian origin be applied to them, the

fact still remains that she possessed them. It is not necessary that their arrangement be determined, as they appear today; the possession of them is nine points of Masonic law.

The Chevalier Ramsay is thus spoken of by the historian Gadricke: "Ramsay was a learned Mason and well acquainted with the Ancient Mysteries. He taught that the Order of Speculative Masonry originated with a Society of Knights, in the time of Godfrey de Bouillion, and their duty was to rebuild the churches destroyed by the Saracens, and because many of the workmen were converted Christians, they adopted symbolic ceremonies with the object of instructing them in the Christian religion. He attempted to support this system by the fact of the building of the College of Templars in London, which was actually constructed in the twelfth century by the Fraternity of Masons who had been in the Holy Land."

Ramsay's brief biography, as written by the German historian Findel, is as follows: "Michael Andrew Ramsay, a Scotch knight; born in Ayr in 1686; died in 1743 at St. German-en-Laye. He resided chiefly in France, where he was known as a historian, and obtained some reputation for his "Travels of Cyrus." In 1709, the celebrated Archbishop Fenelon converted him to the Roman Catholic faith, and in the year 1724 he was tutor to the two sons of the Pretender Charles Edward, accompanying them to Rome, where he probably conceived the idea of enriching Freemasonry with the new system of "les haute grades." It has been stated more than once that he was in London in 1728 to lay the foundation of the new Masonic system, but Kloss contradicts this. He was only once in England, and that in 1730, to receive the degree of Doctor of Law."

D. Murray Lyon, in the "Freemason's Magazine" in 1868, says in part: "One must bear in mind that the place of Chevalier Ramsay's nativity was within a short distance of Kilwinning, and that to this circumstance may be attributed his

knowledge of the traditionary fame of the village as the Ancient Scottish center of the Mason Craft, and its subsequent use of its name in the promotion of his newly-promulgated Masonic inventions; although at the time of his birth, and even during the period in which he was engaged in the preparation of what has been termed the "cornerstone of the haute grades," the Masonic Court of Kilwinning was a purely operative institution, and its members for the most part were composed of masons and wrights."

The foregoing and much more that could be said of Ramsay establishes the fact, undisputed, that he was a Scotchman by birth. That he was reared in the shadow of Kilwinning. That he was a Mason. That he obtained sufficient knowledge, whether from the Abbey of Kilwinning, where its archives were, or from the traditionary lore of that day, to lay the foundation of high grade Masonry. That, although London and York were both flourishing seats of both operative and speculative Masonry, no effort had been made to advance any other form of Masonry than the craft degrees. We must, then, confer upon the Chevalier Ramsay a Scotchman, born and reared on Scottish soil, the credit of being the originator of what is now known as the high grades, or rather the advanced grades, immediately following the first three degrees, no matter how modern manipulators may have arranged them. Neither England nor Ireland had attempted this task. It is, however, a much disputed statement that Royal Arch Masonry was known and practiced in both England and Ireland in 1740, and that it was then a part of the third degree. But if it was so known, it was undoubtedly of operative origin.

But, be this as it may, our duty now is to follow the Masonic fortunes of Michael Ramsay and seek out his Scotch labors, in the expectation of proving that the high grades went from Scotland to France and from France back to Scotland, in their formulated condition, and have ever since remained there, but not in the bosom of the American institution, either as

established by De Grasse Tilley or de Motte, as so flippantly related by the Southern and Northern Jurisdictions.

Accepting the statement as a fact that Ramsay, in 1740, delivered his famous speech in France, which became a memorial to his name and fame wherever Masonry is known, we will collate a few facts relating to his labors there.

Writing of the then advanced grade one writer says: "Michael Andrew Ramsay, a Scotchman, in a speech delivered by him in the year 1740, encouraged innovations and alterations so prejudicial to Masonry. He opened the door to the so-called high grades, of which the injurious effects, notwithstanding the utmost exertions of genuine Freemasons, are felt to this very day. We have to thank him for introducing the Legend of the Crusades into Masonry, for he endeavored to prove its connection with the Orders of St. John of Malta. The Hospitallers or Templars are not here noticed, although in his 'Relation Apologique,' Ramsay often speaks of them disparagingly. The necessary qualifications for admittance to the Order he says, are 'enlarged views of the human race, strict morality, inviolable secrecy, and a taste for the fine arts.' He adds: 'It is necessary to revive and disseminate the ancient maxims, which adapted to man's nature, human and divine, have formed the basis of our institution;' 'our forefathers, the Crusaders assembled in the Holy Land from all Christendom, wished to unite in a Fraternity embracing all nations, that when bound together heart and soul for mutual improvement, they might, in the course of time, represent one single intellectual people. To compass this end, this Order joined itself to that of the Knights of St. John of Jerusalem, afterwards known by the name of the Knights of Malta.'" (De Motte del.)

Abbe Perau's book, which appeared in 1742, called "Le Secret des Franc-Maçons," knows no higher degree than that of Master Mason; neither does Travensol's Catechism (1744). Yet even then mention was made of reducing the number of

edges, of a great work of "Reformation which had long been contemplated," and the adoption of new signs. November 1744, the Lodge "of the Three Eagles" in Berlin made positive proposals for an alteration in the signs of recognition. Thus the initiative was given to a change in existing forms and this paved the way to the introduction of the high degrees."

Bro. John Yarker, in his "Speculative Masonry," says of this period and event: "Somewhere about the year 1728 the Chevalier Ramsay brought out a system of seven degrees, which, judging by the work called "Travels of Cyrus" (1727), we should suppose to have been the Red Cross, or Knight of the Sword, the Eagle, and its attendant orders, which probably included the Pelican and Eagle, and Kaosh Templar. He publicly broached his nightly theory of Masonry at Paris in 1740, and the theory and degrees were also manipulated by the Jesuit Lodge and Chapter at Clermont, where our abdicated King James II. had settled."

When we speak of the high degrees we include everything that is now accepted as MMasonic. At one time, and for many decades, Templarism was not Masonry, and a non-Mason could obtain what is now designated as the Chivalric degrees; but of late years, speaking comparatively, it was embraced in the high degrees.

From the above we are now convinced that the high degrees, although their cradle was in France, their birthplace was Scotland, and that in the shadow of old Westminster Abbey. As for Ramsay himself, he has builded better than he knew. Biographers have built a niche for him among the notables of the world, and as long as Scotch Masonry exists his name will be held in the highest esteem. As a man, he was beyond reproach. As a scholar he was ahead of his time. Of his birth and lineage, his associations were of the best. He was well qualified by birth and education, to be the savior of Masonry in Continental Europe. His great speech in Paris in 1740 saved the world and was the precursor

of all Masonic events. It is true, or rather history makes us believe, that Craft Masonry was established in proper order in France by the Earl of Derwentwater, under a warrant from England, in 1725. But, be that as it may, Scotch Craft Lodges were in existence in that land long before the noble lord's visit. But of that question we have nothing to do. As the Abbe Perau states, "Ramsay's speech in Paris, followed by active movement, paved the way for the introduction of the higher degrees in Continental Europe."

"Field Marshal Henry William von Marshall knew and worked the Templar Degree in 1740, in Germany, but that Baron Hinde, a wealthy nobleman, a privy councillor and proprietor of many estates, born at Auberlaysiaitz in 1722, traveled over to the French army at Brabant in 1743, and was initiated into Templar Masonry.

He was likewise connected with Von Marshall in 1751, and propagated his own Rite of "Strict Observance" in 1754. This latter, inculcated a derivation from the Scottish Templars in 1314, and included Pseudonyms and customs of the Scottish "Royal Order," and conferred the following degrees: 1, Apprentice; 2, Companion; 3, Master; 4, Scottish Master; 5, Novice (Rosy Cross); 6, Templar; 7, Professed Knight (K. H. or P. O.). He held the governance of the "Seventh Province of the Order," under Prince Charles Edward Stuart, and propagated his Rite extensively in Germany and Sweden." (Laurie's History of Freemasonry.)

Prince Charles Edward Stuart was made a Templar at Holyrood, Scotland, in the year 1745, and in April, 1747, he granted to Arras, in France, a charter for a Metropolitan Chapter of Rose Croix, which runs as follows: "We, Charles Edward Stuart, King of England, France, Scotland and Ireland, and in that quality S. G. M. of the Chapter of H., known under the title of Knight of the Eagle and Pelican, and since our misfortune under that of Rose Croix, erect and create by this present Bull, in the said town of Arras, a Primordial Chapter of Rose

Croix," etc., etc.

The Pelican feeding its young is the Jewel of the degree, and the banner of his father, James III., in 1715, bore the very same symbol.

We think we have started out aright in first establishing the high degrees of Masonry in Scotland and commencing their arrangement in France, so that we can take them up in order and historically present to our readers the subsequent events that have led up to the present arrangement, by which they are known in their amalgamated form, as the "Ancient and Accepted Scottish Rite." We may be pardoned if we digress a little at this point.

Masonry in England and Ireland, during the years above mentioned, was also in a state of confusion, as to the introduction of the elements of the high degrees. Scotch Lodges were formed in both England and Ireland. The Royal Arch was accepted and promulgated as a part of the Master's Degree, and much discussion was indulged in as to its proper placement in English Masonry. However, we have nothing to do with this controversy at this time. We may take it up later, in its place.

No matter what innovations have been introduced into the practice of the higher degrees, it has never dawned upon the manipulators to eliminate the name Scottish from their proceedings. The Craft Degrees are separate and distinct in England, Ireland and Scotland, and in Scotland particularly, under the resolution of 1800, this separation has been complete. But time has worked wonders in that staid old commonwealth, and today the following resolution stands upon their minutes as a monument of their vacillation and folly:

"No Brother of any Lodge on the roll of the Grand Lodge of Scotland, or whose diploma as a Master Mason issues from Grand Lodge, shall take part in or be concerned with the working or promulgation in any manner or way of any Degree or Rite or Order purporting to be Masonic which is not authorized by Grand

Lodge or by one of the other Masonic Grand Bodies with whom Grand Lodge is in amity; and any Brother acting in breach hereof, or who shall join or countenance any Body or Society purporting to be Masonic not sanctioned by Grand Lodge or other Masonic Grand Body in amity with it, shall be liable to suspension or expulsion either at the instance of his Lodge or at the instance of Grand Committee."

We will take up the progress of the high degrees, as belonging to the Masonic history of Scotland, France and the United States of America. We will be compelled to take up the divisions in order, rather than the degrees themselves, for the reason that the numerous innovations, eliminations and interpolations would require so much time and space that we can only refer to them as parts of the great divisions. We will, therefore, take up briefly the Royal Arch. It appertains to the subject in hand. I wrote an article upon this subject a short time back, and therefore will only briefly allude to the subject here, for the same purpose of connection. This is called the Royal Arch Masonry.

That the Royal Arch had its origin in Scotland there can be no doubt, as the oldest records extant prove this. It is stated that Royal Arch Masonry dates back to 1753 in the United States of America, and 1758 in England, and 1744 in Ireland, but the dates are not supported by authentic records.

Bro. Findel says in his History of Freemasonry: "The Royal Arch color is red, as that of the St. Johns' degrees is blue, and as the red color was first introduced into Masonry in 1730, when the Stewards of the English Lodge were permitted to wear red ribands and aprons lined with red, as a mark of distinction, we may conclude that before this a Royal Arch Chapter nowhere existed. The red riband adopted by the Ancient Masons in the new degree was an imitation of the Stewards of the English Grand Lodge." (We use this quotation to establish a date.)

Bro. Lantlie says in his history: "The

a mere assertion, there is no evidence of any kind of its existence in this country (Scotland) previous to 1743. The first book of the Stirling Royal Arch degree commences at that date."

If this date is really correct, then it is evident that this degree was known in Scotland before it reached England. The first mention of the Royal Arch for the Lodges is in Glasgow and No. 93 in Stirling in the first time printed in Edinburgh in the Freemason's Pocket Companion in 1763.

Mr. Murray Lyon remarks: "The degree was introduced into Ayrshire through the medium of the Hibernian element which is believed to have permeated the Lodge of St. James, Newton-on-Ayr, only after its erection by the Grand Lodge of Scotland. Whether its operations at first embraced also the degrees of Masonic Templarism, cannot now be ascertained, but its pretensions to the knowledge and practice of degrees other than those of Craft Masonry were supported by the assumption of the title of 'Super-Excellent Royal Arch Lodge of St. James.' With the resumption of its proper name, the Lodge St. James not only continued to work the Royal Arch degree, but began to confer also that of Knight Templar, and was through its members the means of creating within its own district a taste for those orders which in 1763 were denounced by the Grand Lodge of Scotland as having no connection whatever with St. John's Masonry."

If the foregoing is correct, then the vexed question is set at rest as to whether the English and Irish contention, upheld by Dr. Oliver and others, that the Royal Arch degree was a mutilation of the Third degree of the Craft. The Constitution of the Society of Royal Arch Masonry, published in 1787, contains the following:

"That according to Ancient usage, this Chapter of this highest degree of Masonry must consist of the following officers, viz.: Three Principals, who in an open Chapter are to be all three represented by its head; two Secretaries, two

Sojourners, and seventy-two members of the Council. No legally constituted Chapter of this Supreme Degree can be composed of more officials, the attendants forming no exception to this rule," etc.

II.—None shall be admitted into this degree but men of superior minds and highly cultivated, sincere, generous, noble-minded and true friends of mankind, and who have passed through the three probationary degrees of Masonry, having presided at some Lodge. These must, according to the rules, be proposed and recommended by two or more members of the Chapter, elected by ballot, and the choice confirmed by the general sanction. No Brother admitted under twenty-three years of age, unless he be the son of a member of a Chapter, etc.

III.—The three Principals and all who have ever held this office are addressed as "Most Excellent," and the other officials as "Excellent."

IV.—The officers must appear at the Chapter clothed in their jewels, and the rest of the Brethren must wear a staff, the badges of their orders, and everything appertaining thereto, etc. Z (Zerubabel) having his robe of scarlet turned up with purple and black fur; H. (Haggai), etc., the Secretaries white surplices with red scarfs, etc.

The legend of the order is in the time of the second building of the Temple.

We will deal further with Red Masonry in our next. ROBERT S. SPENCE.

#### ANSWERS TO QUESTIONS.

Washington.—Could a York Rite Mason, who either could not pass an examination or refused to be examined, be admitted to sit with the Lodge while on refreshment?

No; the Lodge is as closely tiled when at refreshment as when at Labor, and no one who has not been proved to be a Mason by strict trial, due examination or with whom some Brother present has sat in open Lodge can pass the Tiler. The Worshipful Junior Warden must be as careful when he presides as the R. W. M. is when the Lodge is at Labor.

## THE UNIVERSAL FREE MASON.

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## EDITORIAL.

In one of our contemporaries we read  
that "The Grand Master of Alabama has  
refused burial to a dimitted Mason," and  
in a letter received from Bro. Beverly, R.  
W. M. of St Johns Lodge, Los Angeles,  
we are told of the refusal of the York  
Riters there to accede to the dying re-  
quest of a Brother from Australia that  
he might have Masonic burial. He did  
not belong to them; that is, he was not  
of the York variety, only of the Universal  
family. So they in consequence refused  
to recognize him.

From these instances of illiberality  
and smallness of spirit one can correctly  
gauge the amount and quality of the char-  
ity that pervades the York Rite branch of  
pseudo Masonry.

There has been a lot of correspondence  
recently going the round of the Masonic  
press regarding "Operative Masonry,"  
claiming that Freemasonry as now known  
is not a continuation of the building fra-

ternities of the Seventeenth and previous  
centuries, but a schism therefrom, and  
that there is still preserved by the  
Masons of England the original  
and customs unchanged to the pres-  
ent day. There has never been any  
adduced of the truth of these assertions  
in the shape of documentary evidence,  
not a solitary minute of a Lodge meeting  
even of the Eighteenth Century which  
has had a continuous existence until the  
present time. And, in fact, the matter  
was so patently an imposture that I  
would not have noticed it at all had it  
not been for a good Brother written asking our  
opinion concerning these claims.

The only Lodge minutes that are  
doubtedly authentic which connect the  
ancient Operative with the modern Specu-  
lative system are to be found in the  
Scottish Lodges, where we can trace the  
gradual evolution from the admission of  
non-operatives few and far between,  
the time when a large proportion of the  
membership was non-operative, and  
ultimately when it was entirely non-opera-  
tive. Yet there had never been a break  
in the continuity; they were the same  
Lodges, working in the same way, so that  
as Ritual and esotery was concerned,  
this connection we quote the following  
paragraph from the Masonic column of  
the Glasgow Evening News of recent  
date:

"An interesting article is the contribu-  
tion from Bro. Fred Armitage, P. M. of  
C., to the 'Freemason' on Operative  
Lodges. Scottish Lodges, he admits, give  
the clearest proof of change from Oper-  
ative to Speculative Masonry, many of the  
minutes being consecutive. In the year  
1526 the Scottish King, James V., granted  
a charter to some monks to form a  
labor at Aitchison Haven near Musselburgh.  
Here was a band of workmen, who formed  
themselves into an operative lodge. They  
are in existence two of the minute books  
of the lodge, the first being entitled 'The  
Book of the Acts and Ordinances of the  
Noble Masters and Fellows of Craft in  
the Lodge of Aitchison Haven.'

Nothing, says Bro. Armitage, can be



er to trace than the transition stages of this Operative Lodge. We start with the builders in an organized society. Secondly, we have the existence of Ancient Charges, for in one of their minutes they are written not only of the well-known Schaw Statutes of 1599, but also a copy of some Ancient Charges dated and referred to in the minutes under the title of a "bulk." Thirdly, we have the admission of outsiders to the building as members, and so gradually we get to more modern days and a ritual.

That the York Rite conception of the universality of Masonry was peculiar is generally known, but how very peculiar it is is not so well known, and minds one of the old deacon's prayer: "God bless me and my wife, my son John and his wife; us four and no more. Amen." From the report of the York Grand Lodge of Kansas it seems that of all the Masons of the world, that G. L. recognizes only the English speaking ones, with Cuba, Chili, Costa Rico and Salvador. The following is the list of foreign Grand Lodges which the Kansans brand as being irregular:"

Alpina .....	3,842
Belgium .....	?
Brazil .....	28,853
Denmark .....	4,560
Egypt Nat. G. L. ....	1,500
France, G. L. ....	6,700
Germany Three Globes.....	16,327
Germany Nat. G. L. ....	14,504
Germany G. L. Concord.....	717
Germany G. L. R. York of Prussia. ....	7,560
Germany G. L. Saxony.....	4,487
Germany G. L. Sun.....	3,253
Germany G. L. of E. Union.....	3,350
Germany G. L. of Hamburg.....	4,856
Germany Five Ind. Lodges.....	1,318
Hungary .....	5,200
Nor. Ireland .....	4,792
Norway .....	2,612
Poland .....	550
Prussia .....	2,887
Russia .....	4,105
Sweden .....	8,860

Total .....

130,838

That there are not more Grand Lodges listed as irregular is possibly because they were not known to the compiler of the above list. It will be observed that the irregular list of Grand Lodges numbers 22, with 130,838 members, and the richness of it all cannot be properly appreciated until we take into consideration the fact that this Kansas G. L. was constituted without any authority in 1855, while some of the bodies it declares irregular were regularly constituted in the Eighteenth century.

### CORRESPONDENCE.

Seattle, Wash., Sept. 2, 1912.

R. S. Spence, Esq.,

Evanston, Wyoming

Most Ill. Sir and V. D. Brother:

This evening a Brother of our Rite, in speaking of the Universal Magazine, made this remark: "I have read Masonic Journals as printed in the United States for the past thirty years, and I consider that the Universal Magazine contains more genuine Masonic information than all the other Masonic journals put together."

With best wishes, I am,

Fraternally yours,

THOMAS PERROT.

1923 1/2 First Ave., Seattle, Wash.

### CHAIN OF TITLES OF THE CRAFT DEGREES IN THE AMERICAN MASONIC FEDERATION.

The following "Chain of Title" sent by Bro. Thomas Perrot, Deputy Grand Organizer for the State of Washington, will prove of interest to our readers:

From Mother Kilwinning No. "0," the oldest Lodge of Masons known to the world:

1st.—Mother Kilwinning to a Daughter Lodge, "Ayr Kilwinning St. John."

2nd.—From Ayr Kilwinning St. John (through Ramsay) to France.

3rd.—From Grand Lodge of France at Marseilles to Polar Star Lodge in Louisiana in 1794.

4th.—From Louisiana to the American Masonic Federation.

Thus the chain is complete without a missing link.

Chain of Title of the high degrees comes to the A. M. F. in a three-fold manner, all merging into one, each title perfect by itself, making a three-fold cord.

Mother Kilwinning, the Mother of all Masonic degrees, to the Council of Patriarchs, who conferred the high degrees under shelter of the Craft Warrants.

2nd.—The Council of Patriarchs in 1822 took the name of Grand Council of Rites of Scotland.

3rd.—From the Grand Council of Rites to the A. M. F.

Thus the line of descent is complete without a flaw.

#### Second Series.

1st.—Mother Kilwinning to the High Knights Templar of Ireland in 1779.

2nd.—High Knights Templar of Ireland to the Council of Patriarchs of Scotland, under shelter of which charter the Council of Patriarchs practiced all the time-immemorial degrees which they had previously worked under shelter of the Craft Warrants.

3rd.—From the Grand Council of Rites of Scotland to the A. M. F.

Thus the line of descent is complete a second time.

#### Third Series.

1st.—From Mother Kilwinning to Ayr Kilwinning St. John.

2nd.—From Ayr Kilwinning St. John (through Andrew Michael Ramsay) to France.

3rd.—From France (through Joseph Cerneau) to Supreme Council in New York.

4th.—From Supreme Council in New York to Supreme Council in Louisiana.

5th.—From Supreme Council in Louisiana to A. M. F.

Thus again is the chain complete in a three-fold manner.

### CHAIN OF TITLE OF THE SO-CALLED SOUTHERN JURISDICTION IN THE U. S. A.

1st.—From Mother Kilwinning to Kilwinning St. John.

2nd.—From Ayr Kilwinning St. John (through Andrew Michael Ramsay) to France.

3rd.—From France to San Donato (through Stephen Morin). In 1761 Morin's patent from France was annulled.

After Morin's patent was annulled, 1st.—Morin conferred the aforementioned degrees on several persons, who in turn formed a SPURIOUS COUNCIL in Charleston; also a few other Councils were established through the same sources, ALL IRREGULAR AND SPURIOUS.

Each and every one of which became extinct.

After said aforementioned Councils became extinct:

1st.—One, Albert Pike, pretended to revive the aforesaid Council of Charleston (now known as the Southern Jurisdiction), and thus has foisted upon the world a FAKE of the worst kind.

### CHAIN OF TITLE OF THE SUPREME COUNCIL NOW EXISTING IN SCOTLAND.

1st.—The spurious Council established in France by unauthorized persons, principally Jews, who claimed to receive their authority from Frederick of Prussia, but in reality received their authority descended from Morin, after his authority was withdrawn by France.

2nd.—The BOGUS Charleston Council (through De Grasse Tilley), established a BOGUS Council in France.

3rd.—The BOGUS COUNCIL in France in 1846 established the BOGUS Supreme Council now existing in Scotland, the Secretary of which is J. Balfour Melville Pro. Thomson.—How does my chain of title work out?

PERROT

## THE ABOLITION OF GRAND LODGES.

Bro. Oswald Wirth of Paris, France, sometime Grand Secretary of the Grand Lodge of France, has an article in the *American Freemason* of Storm Lake, Iowa, for July, from which we quote the following paragraph:

"In Masonic law the only regular and legitimate bodies are the lodges and those which practice the three degrees only. In my opinion our Grand Lodges are all irregular, and constitute an abuse, and their uselessness is a matter easily demonstrated. For if one asks the question, 'What is the use of a Masonic government?' I am at a loss to know what answer could be given by the partisans of our famous jurisprudence. I contend that a genuine lodge is *sui juris*; that it ought to know how to conduct itself, governed by the principles of Masonry, and that it has no need of a guardian. Let us suppress, then, these Masonic parliaments, which legislate so foolishly; these executive powers, which play at sovereignty. Let the lodges, at will, form groups and federations for specific purposes, but without being thereby subjected to a uniform set of laws. Let each legislate freely for itself and with reference to its own special needs. The more I see of Masonry the more I am disposed to believe that the universality of Free Masonry can be based only upon the independence of the lodges. Each lodge should labor on its own account and upon its own initiative. Broad tolerance would in that case form the cement of the universal fraternity. We ought to labor for the gradual enfranchisement of the lodges, pointing out the evils of Masonic governments as the source of all discord and of all disputes."

This will seem like a startling proposition to American Masons, who have all been carefully taught that Grand Lodges are essential to Freemasonry; that there can be no lodge except by creation of a Grand Lodge; that our Masonry is granted to us by the graciousness of a Grand Lodge; that Grand Lodge has

the right to withdraw the gift from any one of us for no other cause than that he is not properly grateful and submissive and deferential to Grand Lodge.

Yet, whatever one may think of Bro. Wirth's conclusions, his premises are indisputable. The only legitimate bodies are lodges. Grand Lodges are an innovation and the only apology for them would be that they are useful or at least harmless. There cannot be a more legitimate subject of inquiry than this—whether they are useful or even harmless.

One may not conclude with Bro. Wirth that the institution should be abolished, but any intelligent and well-informed Mason must admit, at least, that this proposition of Bro. Wirth's is a useful one and that it ought to have universal publicity and universal consideration. We believe it to be the most useful proposition that has been made in our time.

For if universally considered it would revolutionize the common ideas relative to Grand Lodges. Grand Lodges would be almost innocuous if once restored to their proper place. A great step toward reform would be made if every Mason could be made to realize and to feel that there is nothing revolutionary about Bro. Wirth's proposition; that it is one perfectly proper to be made and one to be considered with calmness. Some of us agree with Bro. Wirth and go the whole way with him, but the majority do not. Probably the decision of the majority would be to reform Grand Lodge rather than abolish it. But only to have the question seriously considered and especially to have the arguments started in favor of abolishment would be a reform in itself.—*Palatine Bulletin*.

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MASONIC IGNORANCE.

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The curse of our present system of Masonry is ignorance. There are many Masons who profess to know all about the catechism, yet who never read anything Masonic, not even the great light upon the altar. If asked as to the meaning of any of the symbols, emblems or

legends, they appear dumb. They even refuse to read in the by-laws the answers to simple questions, wanting them referred to the Grand Master, imagining that individual to be an infallible walking encyclopaedia of law and usage, and a compendium of history, landmark and tradition. One trouble with our present system is that we are not teaching Masons to think, but to remember, and so long as it is possible for a man to stand up and recite ritual by the yard, and receive the plaudits of admiring friends, he has very little desire to search after those things which go to build the fraternity into its high relationship to human activity.—Illinois Freemason.

#### MASONIC RITES.

##### CONCLUDED

Bro. Rebold, in his History of the Rite of Memphis, says that Bro. Marconis, on the 14th of July, 1860, organized at Troy, in the State of New York, the first body of the Rite of Memphis on the continent of America. The Lodge was named "Disciples of Memphis," with Bro. Durand, a professor of languages, as Grand Master. In this Bro. Rebold, usually most particular in his dates, seems to have made a mistake, as the records of the American branch of the Rite claim that Bro. Marconis de Negre, in person, established the first working body of the Antient and Primitive Rite of Memphis in the City of New York, November 9th, 1856, as "A Supreme Council, Sublime Masters of the Great Work, Ninetieth Degree," with the Illustrious Brother John Mitchell as Sublime Dai. This Council by its Charter had power to work all degrees of the Rite up to and inclusive of the 90th Degree, and confirmed Bro. Mitchell in the office of Sublime Dai for seven years.

On March 1st, 1857, granted another Charter with further power as a "Sovereign Grand Council General," with power to work up to and inclusive of the 94th Degree, appointing the Illustrious Brother David McClellan, Sovereign Gr. Master, and on the 17th of April following issued the following Circular:

"To the Masonic Fraternity of the United States: We hereby certify and claim that we have constituted a Supreme Council (entitled the Sovereign Grand Council General) in the Valley of New York, of which David McClellan, P. G. C. of the Order, member of the Grand Empire, 95th Degree, is the Sov. Grand Master. This Council alone possesses the sole and supreme administrative power of the Masonic Rite of Memphis in the United States of America; also the power and right to establish Lodges, Chapters, Areopages, Senates and Councils in the different valleys of the same. We furthermore declare, conformably to the General Statutes of the Order, that all Titles and demands not vided by the Sov. Grand Master are null and void.

MARCONIS DE NEGRE,

Grand Hierophant, 96

Bro. McClelland's term of office having expired by limitation, and he not desiring re-election, on April 27th, 1861, he appointed Illustrious Brother Harry J. Seymour as his successor, which appointment was accepted by the BB.

As will be noticed, up to this time the bodies of the Rite in the U. S. A. had only the power to work the degrees up to the 94th. In 1862, however, Bro. Seymour, while visiting Paris, received from Bro. Marconis further powers in the shape of a Charter empowering him to establish and organize a "Sovereign Sanctuary" of the 95th, and last working degree of the Rite, and appointed him Grand Master of the Rite of Memphis for America. The Charter was vided by the Grand Orient of France, September 3rd, 1862, and registered as No. 28,911 in its records.

In December, 1862, by merging with the Grand Orient, the Rite of Memphis came to have a separate existence in France, and its degrees were reduced to 33, the principal ones. To this reduction the American branch of the Rite agreed, and on December 20th, 1865, the Sovereign Sanctuary issued the following:

"To the glory of the Supreme Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Pri-

Free Masonry, according to the Rite of Memphis, in and for the continent of America, sitting in the Valley of New York. Salvation on all points of the Triangle. Respect to the Order.

## EDICT.

To all Masons to whom these Presents shall come, Greeting.

Whereas, The Grand Orient of France, and the Grand Bodies of the Masonic Rite of Memphis have mutually agreed that there be but 33 Degrees, the 31st, 32nd and 33rd of which shall be conferred only by authorization of the Supreme Body; and

Whereas, Said agreement was solemnly attested by the late Ill. Brother, the Marshall Lagnan, 33rd, Grand Master of Masons for France and the French possessions, and the Ill. Bro. Marconis de Negre, and the officers of the Grand Orient and Rite of Memphis, and

Whereas, The officers and members of the Antient and Primitive Rite of Memphis deem it to be for the best interests of the Rite, and for Masonry generally, that the degrees be condensed, thereby concentrating the sublime Morals, Symbols, Allegories, Antique Legends and Philosophical Dissertations into 33 degrees, the better to maintain its unity, exercise benevolence, propagate knowledge and avoid the difference which unhappily exists in other Masonic Rites.

Therefore, we, the Grand Master General by and with the advice and consent of the Grand Officers of the Antient and Primitive Rite of Memphis, do hereby agree that the Antient and Primitive Rite of Memphis shall consist of 33 degrees, listed as hereinafter designated (as above).

And furthermore, it is declared that the Antient and Primitive Rite do now and forever waive and renounce all claim over the first three or symbolic degrees, and that no person shall be received unless he be a Master Mason in good standing.

From this time the legitimate "Antient and Primitive Rite of Memphis" of 95 degrees of work and one of office, died

throughout the world, except that branch which was in the bosom of the Grand Council of Rites of Scotland, which has come to them from the "General Grand Council and Mystic Temple," founded by Bro. Marconis in London in 1853, and confirmed by Bro. Harry J. Seymour in 1862, when he received the Degrees of Mizraim from it.

The reduction of the degrees from 95 to 33, making what was in effect a new Rite, while agreed to by all the loyal members of the Rite, was afterwards used as an excuse by some expelled members to create schism and disturbance. Of this we will speak later. And it seems as if Bro. Dr. Alexander B. Mott, who succeeded Bro. Seymour as Grand Master General, had a leaning that way, as Bro. Seymour, in an open letter dated 1883, found it necessary to deny that Bro. Mott had ever been a member of the Rite of Memphis of 95 degrees. The following is the letter:

"To all whom these presents may concern, Greeting: I hereby proclaim and certify that Alex. B. Mott of the Antient and Primitive Rite, never received the degrees of the Rite of Memphis 90 or 96, and that he never was a member even of a S. C. 90, Senate 45, or any other body or organization of the said Rite of Memphis under the original warrant granted to the first Sovereign Grand Master, David McClelland, A. D. 1856, and that the said A. B. Mott could not have received the 90, or 96, from John Yarker of Manchester, England, he being bound by his Masonic pledge never to acknowledge any higher degree than the 33rd. Furthermore, I proclaim that the only authorized authority to confer the degrees of the Rite of Mizraim is under warrant from the Grand Council of Rites of Scotland, signed by his Grace the Duke of Athole, and Ill. Bro. Duncan Campbell during the month of July, 1862, and approved by the Grand Master in Paris, September, 1862, which was granted to the undersigned

Witness my signature.

HARRY J. SEYMOUR, 32 30 96  
Valley of New York, April 9, 1883, E. V.

The latter career of the Antient and Primitive Rite has been uneventful. It never was strong and has been getting steadily weaker. In 1869 it made a spasmodic bid for popular favor by issuing an edict severing its connection with the Grand Orient of France, because of that body's recognition of and affiliation with the Supreme Council, A. A. S. R. of Louisiana, claiming that that body infringed on the rights of the York Rite Grand Lodge of the State by chartering Scottish Rite Lodges. The York Rite does not seem to have rewarded them highly for their championship, as at present the Sovereign Sanctuary is moribund, and with the exception of a few bodies in and around New York, it has no existence in the U. S. A.

As intimated above, the legitimate "Antient and Primitive Rite of Memphis 95." (with the exception of the Scottish branch) died when the "Antient and Primitive Rite 33." was born, but there have been several attempts to establish illegitimate bodies of the Rite. The first attempt at this was by one Calvin C. Burr, who received the degrees up to the 90th, from Bro. Seymour in September, 1865, and was subsequently made a Representative for the District of Erie County, New York, where he was accused of swindling the B. B. out of money paid for charters and patents. He subsequently was expelled from his Craft Lodge, and on the 30th of March, 1867, was expelled from the A. & P. Rite. He immediately gathered together a few of the discontented and expelled members and the same year had himself elected Grand Master of a Sovereign Sanctuary of his own creation. Twelve years later Burr conferred the degrees on Dr. Darlus Wilson, who the next year succeeded in splitting up Burr's Sovereign Sanctuary and making one of his own. Thus there were two Richmonds in the field, but Wilson, besides being a younger man than Burr, was more clever and less scrupulous. He procured by purchase one of the obsolete charters that had been granted by Bro. Marconis in the

earlier institution of the Rite of Memphis in America, and subsequently replaced by others giving extended power. With this in his possession he succeeded in imposing on many otherwise well informed Brethren who had not read the history of the Rite. Wilson was expelled in 1892 from his Craft Lodge and has several times since been arrested for procuring money under false pretenses. Last year, while being under charge for this offense, he was released on his promise to refrain from further activity along these lines. So now there are neither legitimate nor illegitimate branches of the Rite of Memphis 90 Degrees in the United States of America.

The American branch of the Rite of 90 Degrees never had the complete Rituals of the Rite and even when reborn as the Antient and Primitive Rite of 33 Degrees it had no Ritual, but for many years it worked burlesque parodies of the Scottish Rite, and these were all that Burr had and that Wilson got from Burr. The present Rituals of the A. & P. Rite are the productions of that learned Mason, Bro. John Yarker, who made a futile attempt to establish the A. & P. Rite in England.

Some may ask the question, why write the history of these old Rites, of which no one knows now, and especially of schisms and disruptions which have lived their brief day, died and are near forgotten? My reply to the question is, that although the York Rite Mason may, and often does consider, that the ability to give a sign in a particular way, or pronounce a word, or give a handshake, makes a Mason. We of the Scottish Rite desire to be Masons in fact as well as in name, and while we also believe in being "bright" in the esoteric work, we want every member of the A. M. F. to be bright in everything. No man can know all there is to Masonry, but we ought to learn all we can. Already our opponents admit—grudgingly, it is true—that we know more of Masonry than they do. Let us do even better than we do and learn more than we know now, until when a York Rite Mason seeks information, he will apply to the Scottish

the Mason for it, knowing that there he can get it.

### EDITOR'S APPEAL.

A National City paper contains the following striking paragraph:

Kind friend, please help the editor in his wild-eyed search for news. When our friends come to see you, if you are not ashamed of them, tell him; when your wife licks you, come in and let us see your scars and tender our sympathy through the paper; if your mother-in-law has died, don't be bashful about it; give up all the commonplace items. When your wife gives a tea party. If you have recovered from the effects of the gossip, drop in with the news. When a baby arrives, fill your pockets with good cigars and call. After the wedding remember us with a piece of the cake and all the details. If you go to a party, steal some of the good things and leave 'em with the hen in our sanctum. In short, whatever makes you feel proud, sad, lonesome or mad, submit it to our 24-carat wisdom and see our matted locks part and stand in end with gratitude, which will pour from every pore like moisture from the rain-soaked earth.—Selected.

### AN IDEAL LODGE.

(From the Masonic Sentinel.)

Dear Sentinel Editor.—I simply can't rest till I've told you about a visit I made to a Lodge, which, for obvious reasons, I'll leave nameless, and I trust you will find time in your busy editorial life to pen and read.

I arrived a little before opening time and enjoyed a social half hour among the fellows in the parlor, meeting and conferring with them; and a good time I had. First, the Master delegated a young fellow to introduce me around and "show me a good time," and he certainly did it, never leaving me alone till I had met everybody, and then only to show me among one of the various groups, enjoying true Masonic fel-

lowship. Members of one of the groups were discussing some of the hard luck which had lately befallen three or four of their members and suggesting ways and means to be of assistance. But more of that later. I could not help but have a feeling of proud fellowship with these Masons, for was I not one of them? Aye, but I did not realize how little a part I was of them just at that time, though it was borne in upon my mind later very sick, and as each one of the committee had visited each sick Brother, that made 110 calls. I took occasion at this point to inquire who the ten men were who had time to do all that "work," and found each member of the sick committee to be a laboring, office or professional man, and mighty busy ones at that. Yet they gave of their time for the encouraging, cheering and aiding of sick worthy and distressed brethren. Going some, eh? Then he told of Bro. "Stone" passing away, and of relief to the needy widow by the Acacia Club handling her \$100 the next morning (he passed away at 11 p. m.), and of the work of the committee appointed by the Master to assist in the funeral arrangements; how the Lodge spent \$75 for the more immediate and necessary burial expenses; how 110 out of 170 Brothers attended the funeral; how the children were placed with brothers and sisters till the widow had readjusted herself, and a host of other things which must have reminded the widow of the story of the "good Samaritan." He read of Bro. "Brown" having been out of work and assisted to secure it by the Brethren of his own Lodge; how Bro. "Jenes" had got into the hands of a loan shark, through ill health, and his release from his clutches by a Brother Mason lawyer; how Bro. "Smith's" house burned and everything in it, and members of this Lodge each contributed a piece of furniture and set him up in a four-room flat in 48 hours; how Dr. "Johns" had been ordered by the Lodge to attend little Susie Brown and render his bill to the Lodge, and his bill read: "To services for Bro. Brown's daughter, \$0.00. Thanks for

the opportunity."

They got to the balloting shortly. The first petition balloted on was of a brewer with lots of money, and he was black-balled, money and all. A ne'er-do-well, whose mother no doubt saved the money to pay his initiation expenses, and his ballot was not clear. A "shyster" lawyer got the same dose. The fourth, a salesman in a grocery store (getting perhaps \$12 or \$14 a week) had a clear ballot, showing how careful that Lodge was in receiving members. The Master explained he expected to order a fifth ballot, but as the committee had not been satisfied with what they had found out, he had extended the time for their report.

The Master continued the committee to forcibly, and I'll get to that, also, later, if you have patience.

Well, the Lodge opened in due form, and I found it to be a "stated," settled myself to listen to the usual rattled off and little attended reading by the Secretary of the record of what transpired at the last previous meeting. It was not long before I realized there was something the matter, for there was not a man talking while the Secretary was reading; you could actually have heard a pin drop. And, believe me, those minutes were corks! The Secretary read of the sick visiting committee's report of having made 110 calls in fourteen days! Let me explain: There were ten men on the committee and there were eleven men assist Sister "Stone" through the rough waters; appointed a committee to look up a visiting Brother from another jurisdiction, who had been reported sick, ordering them to assist him, if necessary, as one of their own, and did a dozen and one things I won't trespass upon your time to relate.

Under new business, a bouquet was ordered for Susie Brown, and a Brother requested that it should not be a "stingy" one.

The Master announced that he had, with the assistance of the Wardens, divided the city into four parts, under leaders, each having ten Brothers under his

supervision, to get acquainted with every Mason in each district, so far as possible, sufficiently well to call them by the name, so that in case of need they could either be taken care of or report to their Lodge for similar attention. Several present felt hurt because they had not been named as one of the ten in the district.

After business was completed, there was found a candidate for the intellectual or Second degree, and I would have given a dollar to have had you see that work it was truly sublime. There were several errors, but the thoroughly earnest and sincere methods of those workers would have done your heart good. At the brother had finished the degree and received instructions relative to the duties of a Fellowcraft, and the work was done, the Master called the brother to the East and after a short but very interesting talk, presented him a Bible, they do out in Nebraska Lodges, draw his attention particularly to the lesson "In as much as ye have done it to the least of these, ye have glorified your Master which is in heaven," and finished as near as I can remember by telling him, "My Brother, you have yet another degree to assimilate before becoming Master Mason. I recommend your earnest study of this little book, which is the rule and guide of all regular Masons. You will find all that there is in it applies to proper Masonic advancement and a strict observance of its precepts in your daily life will make you a fit mate for that house not built with hands, eternal in the heavens; and without close application of its contents to every act, you can never hope to become a member of that Grand Lodge about which was telling it to him, what?"

Then the Lodge closed in due time. But a mere handful had requested to be permitted to retire, the majority remaining to the very end.

I had no desire to go home myself, here indeed was the Lodge I had been looking for, and I decided there and then to dimit, and approached the Master



the end, and what do you suppose he told me? He said: "Brother, we are hindered by your desire to be one of us, but we don't want you. Your duty is to make your lodge what you think it should be, a help to worthy distressed brethren; what every lodge should be. Go back there, if this evening's work has impressed or attracted you, and by moral teaching, persuade them to go and do likewise, and by your life, words, deeds and example, make them to become what Masonry teaches them to be; and after a life of such loving labor, if you have in but a small degree accomplished your purpose, be content that you have literally carried out the solemn obligation you took at their altar." I felt his words were true and started away with that intention in view. But, alas, like many good things, my visit dissolved into but a dream, and I awoke to the realization that all I had left was the determination to follow that Worshipful Master's advice and do my bit towards making mine a real live lodge in the work of the Most Worshipful Grand Master on high.

And there you are; how sublime to let our thoughts run in such pleasant channels; but how much nobler will it be if I can be of service to my brethren.

Yours lengthily but fraternally,

NOSLEN MANRAF.

—"Tyler-Keystone."

#### THE WATCH CHARM MASON.

Recently a Mason of more than average intelligence met me on the street, where the following conversation occurred:

He. What is the thirty-second degree in Masonry?

We. It is the highest degree that ordinary mortals receive in the Scottish rite.

He. What is the emblem of the thirty-second degree?

We. The double eagle.

He. I have seen it and wondered what it was. What is the emblem of the Commandery?

We. The Passion Cross; but the Temple is adorned with two swords crossed and

the words: "In hoc signo vinces" on it is worn as a watch charm.

He.—I have got that and must be a member of the Commandery, but I want to be sure about it; I want the double eagle and did not know in what degree it was found. Much obliged; good day.

We.—You are entirely welcome. Good bye.

This is not an imaginary colloquy, but an actual one and is a fair sample of the kind of Freemasons that are running at large and are being ground out constantly.

This Mason (?) had absolutely no conception or knowledge of the Lodge, Chapter or Commandery through which he had passed, except a hazy recollection of the proper charm to be worn. When he attains to the thirty-second degree and possibly the thirty-third attained, he will be enlightened at least as to the proper lapel button and watch charm to be worn.

WM. F. KILHN.

—"The Tyler-Keystone."

#### OUR HERO A NEGRO?

The most ardent negro sympathizer would have to strain his credulity to follow the elaborate data which was recently presented in a Masonic sermon by the Rev. Charles N. Gibbons of the Mount Zion M. E. Church of Newport. The following extract from the sermon comes to us by the roundabout way of the "Freemason" of London:

Masonry is a coloured—or, to use the American definition, a Negro—Institution, made of coloured clay, formed by coloured brain, and painted with the brush of coloured artists; for Solomon, King of Israel, the wise; Hiram, King of Tyre, the strong; and Hiram, the widow's son, the beautiful, all had coloured or Negro blood in their veins, and had they lived in America this our day would have been called Negroes. Two Negro Kings and one Negro Architect. I am prepared from this "Book of Inspiration" to prove my assertion. Listen! The Jewish people from which Solomon came were very

much mixed with the coloured race. This inter-mixing dates as far back as Abraham, for Adraham's son, Ishmael, was born of Hagar, an Egyptian woman; and the Egyptians came from Mizraim, the second son of Ham, who was the father of the coloured race. (Genesis, chapter 16).

Joseph, a son of Jacob and Rachel, the great and wise governor under Paraoh, who saved so many thousands from starvation and death, married an Egyptian, a coloured woman, and she bore him two children, Ephraim and Manasseh, the father of two of the twelve tribes of the children of Israel. (Genesis, c. 48). Besides them he had no other children.

Moses, the great Hebrew legislator and law-giver, married a coloured woman, an Ethiopian, a daughter of Cush, the son of Ham, by whom he had children. (Numbers, 12:1.)

Samson, the strong, a deliverer judge of Israel for twenty years, married a Philistine Woman, a descendant of Ham. (Judges, chapter 14).

Salmon, a man of the tribe of Judah, married Rahab, a Canaanitish woman, a descendant of Canaan, and Canaan was a son of Ham. They had a child whose name was Boaz, the ancestor of Jesse, David, and Solomon, and no children born of coloured women are ever thought to be white. (Matthew, 1: 5-6).

Solomon was doubtless of both Semitic and Hamitic extraction. To add to this, Solomon's mother, Bathsheba, whom David married, was a Canaanitish woman, the wife of Uriah the Hittite. (II Samuel 11:26-27; II Samuel 12:24; Matthew 1:3.) Hence Solomon could not have been white, but yellow or mulatto. His mother, Bathsheba, who had been the wife of Uriah, the colored soldier, was also a Hittite descendant of Heth, the second son of Canaan, the fourth son of Ham. (See Genesis 10:15.)

Historians say: "They were a short and thick-set people, of a yellowish complexion, with black hair, but without beards," etc. Not only is this true, but there was Hamitic blood in all of the

kings that came of the tribe of Judah, and history says that there were twenty successive kings in the line of David. For Judah himself, the father of the tribe, from whence David, Solomon and Jesus Christ came, was married to a Canaanitish woman, who was named Shula, and beside her he had no other wife. (See I Chron. 2:3.) She was the mother of his boys, and hence of the tribe of Judah.

The Scriptures saith: "The scriptures shall not depart from Judah, nor a lawgiver from between his feet, time shall come." Then Shiloh, or Christ, David and Solomon, indeed, the whole tribe of Judah, were children of a colored woman. (Genesis 38:1, 2, 3, 4, 5.)

If Solomon was living in the United States of America today he would be called a negro, he having negro blood in his veins. The Chinese and Japanese are called negroes for the same reason, and have been denied the right to attend some schools in this country. It requires no argument to prove that Hiram, King of Tyre, was a colored man. All historians know that Tyre was a city of Phoenicia, a dark race descendant of Ham, and therefore a part of the Hamitic race.

Hiram the architect, who built the Temple, was also a colored man. His mother was a Jewess; his father was Tyrian, a man of the Hamitic race. See Kings 7:13-14, which reads as follows: "And King Solomon sent and fetched Hiram out of Tyre. He was a widow son of the tribe of Nephthali, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon and wrought all his works."

Hence, the most superb and costly edifice ever built by man was built by a colored man. It is not necessary for me to tell you anything about the work of the Temple. This "Book of Inspiration" explains it. Consult this book.

We see that Freemasonry was given to the world by mulattoes or negroes, and every Mason, however prejudiced he may

against the negroes today, ought to be  
ended that the Masonic altar, around  
which kings and princes bow, the world  
was given to the world by negroes.  
Negro kings and one negro architect.

### CONSECRATION ODE.

At the consecration of the new Whis-  
tling Lodge No. 3614, of Macclesfield, Eng-  
land, the following ode by Bro. Chas. F.  
Lawson, was read:

We own one common mother,  
For all are Sons of Light,  
Each here I hail as Brother,  
Who lists my words tonight.  
So may a Benediction  
Rest on me from Above,  
The while in simple diction  
I sing the Craft we love.

Today a Temple raises  
Its turrets to the sky,  
Mid laud and song and praises  
To the Great God Most High.  
The fane has been erected  
By Masons who well knew,  
That Stones must be rejected  
Which were not plumbed quite true

It was their bounden duty,  
A precept of our guild—  
And Wisdom, Strength and Beauty,  
Such fabric fair to build.  
For worshipping that Being  
All in our Brotherhood,  
Knowing that His Eye, All-Seeing,  
Must first pronounce it good.

While His priceless mercies,  
Do not our labors bless;  
And thus we find reverses  
Earning not success.  
Be on a sure foundation—  
And the fact proclaim.  
To a stone with commendation  
His Most Holy Name.

When the Name beseeching,  
Earn nor foe we fear;  
Our glorious teaching  
All His name revere.

A name of Heavenly Splendor  
O'er all Supreme, Divine;  
O, Gracious Name and Tender,  
O, Boundless and Benign.

It teaches Truth Eternal  
And ever grants relief;  
Impregnates Love Fraternal  
And soothes away all Grief.  
Beyond—to broad expansion,  
Where human foot ne'er trod.  
'Tis password to that mansion—  
The Sacred Name of God.

It tells celestial story  
Of Prudence, Justice, Might;  
And grips the heart with glory  
And fits us for the light;  
So in its faith reposing,  
We still shall pray and sing,  
When Opening Lodge and Closing,  
Glad paens to the King.

And ye who shall have dwelling,  
In this His Temple new;  
Instruct with perfect telling  
To righteous works pursue.  
Be sure that none shall enter  
Unless they're straight and just,  
And have for Guide and Mentor  
A Craftsman all can trust.

Be cautious in your choosing  
Who shall the Lambskin don;  
Be strong in your refusing  
All but the worthy one.  
Then hope's completest measure  
Shall peaceful make our cult,  
And profit, promise, pleasure,  
Will prove the grand result.

Let Virtue be essential,  
Ere they our emblem wear;  
And none with weak credential  
Our peerless secrets share.  
Thus all our art's best blisses,  
Charm, cheer and dignity,  
And meeting—such as this is—  
Still grace the mystic tie.

The Worshipful—the Master—  
Who nigh on fifty years,

Has weathered all disaster  
 With fortitude still steers.  
 And whilst the Lodge he's ruling,  
 Which bears his honored name;  
 You'll find his term of schooling  
 Has added to his fame!

But all things have completion.  
 There's thirty-three degrees;  
 And 'twere in my discretion  
 I'd give them Brown and Lees.  
 They've Trojans been at labor,  
 They're giants 'mong the free.  
 We love them, don't we, neighbor,  
 Amen! So Note it be!

CHAS. S. FORSHAW, M. D.

August 25th, 1914

### SECRET SOCIETIES.

What constitutes a secret society as condemned by the Catholic Church? This question was the subject of an address recently by Very Rev. Canon Lynch of Manchester (England), at a social entertainment of members of the Ancient Order of Hibernians in that city.

Some have charged that this society, the Ancient Order of Hibernians, is secret in the sense objected to by the Church. Canon Lynch declared that the assertion is "silly and baseless." He said that from the institution of the order three hundred years ago, its main principle was the defense of Catholicity, and that Hibernians were loyal to the Catholic Church and would not break its laws, and that if a member were known to be what is technically termed a "bad" Catholic he would be expelled from the order.

Coming to speak on what constitutes a "secret society," Canon Lynch said that in common estimation it means a body of men meeting together whose proceedings are kept secret from the public, and who are bound together for a certain object. But that does not constitute a secret society in the sense contemplated by the canon law of the Catholic Church. To constitute a secret society in the sense condemned by the Church certain essential conditions are necessary.

And first, the society must come against the authority of the Church and the State. The Hibernian Order does neither; therefore, the first reason for their condemnation as a secret society falls to the ground.

Then the society must be subject to rightful ecclesiastical authority; if not it is secret. It is notorious that the Hibernian Order is most obedient to the Church. The late Cardinal Moran was the grand honorary chaplain of the order in Australia. Another Cardinal now holds the same position in the United States. In the States various branches are grouped together in what are called counties. It is the same here. Each county has a Catholic priest as official chaplain, who is by his office a member of the governing county committee.

The third condition required by the Church for condemnation of a society: "secret" is an oath of obedience to the governing authority of the society, whether that authority be known to them or not. Now, in the Hibernian Society there is no oath of any kind whatsoever and as for a knowledge of the members of the supreme governing body of the order, every member knows who they are.

Therefore, said Canon Lynch, the single condition required by the canon law of the Church for the condemnation of the order as a secret society is absent. The whole question was referred to Rome a few years ago, and the Church decided that they were not a secret society. When Rome has spoken the cause is finished.

The facts and conditions thus given by Canon Lynch, who must be accepted as a good authority, should surely settle the question as to the Ancient Order, if there be or have been any question on the matter. Of course, the fact that "Rome has spoken" is enough for all good Catholics. And with the order of Rome on its side the great order stands secure against its assailants.—Freemans Journal.

### LEXICON.

Académie des Vraies Maçons (A. V. M.)

of True Masons). A French chapter of the high degrees, founded at Mont in 1778. The system had nine degrees, six beyond the Craft Degrees; the True Mason; five, the True Master the true way; six, Knight of the Key; seven, Knight of the Rain; eight, Knight of the Argonauts; Knight of the Golden Fleece. Afterwards incorporated in the Rite of Mem-

Accepted.—As with other technical terms of the provosts and judges. He is introduced in the chair degree as the Past Master; also in the Royal Master and in the Secret and Perfect Master degrees which have descended to us from operative predecessors, many theories have been advanced, and learned theories have been written to give some remote meaning to a word the real meaning of which was obvious enough to one acquainted with the old guild laws. An apprentice who had completed the term for which he had been apprenticed was accepted by and made Master of his craft or trade by his guild brethren.

Acclamation.—An exclamation of applause or approval in connection with a "battery" or "fire" in the various degrees. In the Scottish rite it is huzza. In the rite of Mizraim, "hallelujah." In the adopted rite, "eva." In the French rite, "vivat," and in the English rite, "note it be."

Accolade.—A term used as expressing a ceremony of conferring knighthood. Baron Schilton (Hebrew)—The new degree; used in the high grades.

Adams.—Referred to in the high

Admiral.—Mentioned in 1 Kings iv: 6, being "over the household," referred to the degree of select master.

Acknowledged. Most Excellent Master.—said to be "received and acknowledged."

Acting Grand Master.—Under the English constitution, when a Prince of the Realm accepts the office of Grand Master he has the right to appoint a peer

of the realm as acting or pro-Grand Master.

Active.—A lodge is said to be active when it assembles at stated times, and a brother when he is in good standing in his lodge.

Active Members.—In a Supreme Council, of any rite, a certain number of the members varies in different jurisdictions.

Adab.—The sun, used in the high grades.

Adam.—The father of the human race. The principal officer in the twenty-eighth degree.

Adar.—The sixth month of the civil and twelfth of the ecclesiastical Jewish Chronicles iv: 16, where it is said "the pots also, and the shovels, and the flesh hooks, and all those instruments did Hiram his father (Hiram Abif) make to King Solomon."

Abiram.—Given in some of the high grades as the name of one of the Assassins from the Hebrew abi-ramah, destroyer of the father.

Ablution.—Washing with water; a ceremony of great antiquity, used in all the ancient religions and preserved in several of the degrees of the A. A. S. R.

Abra.—Mahs pater. A word used in the 28th degree.

Abraham.—The father of the Jewish tribes and with whom the Lord made His year.

Adept.—One who is proficient, used in several of the high grade systems, as in the Illuminati, the seventh degree of the Rite of Zinendorf; seventh, Swedish and Rosicrucian rites, and twenty-third of the Chapter of Emperors of the East and West of Clermont. The principal office in the twenty-eighth degree is called Prince Adept.

Adhuc Stat.—"It stands yet." A Latin motto often found on Masonic medallions.

Adjournment.—It is unlawful to adjourn a Masonic lodge. Its labors can, however, be indefinitely suspended by "calling off" which see.

Admiration, Sign of.—Used in the Most Excellent Master degree. It refers to the

visit of Balkis, Queen of Sheba, to King Solomon. Also used in the Royal Arch.

**Admission.**—Peculiar qualifications are necessary on the part of those who seek membership in the Masonic Fraternity. The applicant must be a man, free born, under no bondage, sound in mind, of at least 21 years, unless he be a Lewis, of good character and a believer in the existence of a Supreme Being as ruler and governor of the universe.

**Adolescent, The.**—First Degree of the Order of the German Union, known as the Twenty-two.

**Adonai.**—Lord; used in the eleventh, twelfth and twenty-eighth degrees.

**Adonhiram, or Adoniram.**—There is some doubt as to whether this was a proper name or merely a title of honor, signifying as it does "High Lord," 1 Kings iv: 6. It is applied in the former sense to the principal treasurer of King Solomon and chief overseer of the 30,000 workmen sent to fell the timber in the forests of Lebanon. Masonic tradition tells us that he was a cousin of King Solomon and brother-in-law to Hiram, the builder, and was constituted by the king one of the seven superintendents and and Superintendent of the Building.

**Adoniamite Masonry.**—A Rite of twelve degrees, founded about the middle of the eighteenth century. One, two and three, Craft degrees; four, Perfect Master; five, elect of nine; six, elect of Perignan; seven, minor architect or Scottish apprentice; eight, Grand Architect, or Scottish Fellowcraft; nine, Scottish Master; ten, Knight of the East; eleven, Knight of Rose-Croix; twelve, Prussian Knight. Of these degrees the sixth, seventh, eighth and ninth are peculiar to this Rite; the others are similar to those of the same name in the A. A. S. R., and all are in the Rites of Mizraim and Memphis.

**Abelad.**—The father of Hiram, King of Tyre.

**Abda.**—Said to have been the father of Adoniram, used in the degree of Provost, and Judge.

**Abdamon.**—Orator in the 14th degree.

**Abel.**—The second son of Adam and the first of the human family to taste

leath. Some legendary circumstances connected with his death and burial are related in the Degree of Funeral Master.

**Abibala.**—A name given in the modern French Rite to the first Assassin. From the Hebrew Abi and balah, father of destruction.

**Abif.**—A Hebrew word, signifying father Ab, or father, as a title of honor was often used to a master or chief operator. In this sense it is used in the covenant; introduced in the word of the Vells in the degree of Excellent Master and in the Funeral Master as the purchaser of the Cave of Macphelah.

**Absence.**—Absence from stated or special meetings of the Lodge was in ancient times considered a Masonic offense, punishable by fine. This law has long since fallen into desuetude, except in case a member be summoned by the "Blind Mark," or on his "O.B." The ancient charges prescribed "that no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure until it appeared to the Master and Wardens that pure necessity hindered him."

**Acacia.**—The symbolical plant of Freemasonry, and the revered wood of the Jews, called Shittah—in the plural Shittim. The emblem of Initiation, Innovation and Immortality. It was used to indicate the place where dead bodies had been interred among the Jews. It was so used on one memorable occasion known to all Craftsmen, and a sprig of acacia or sage evergreen to represent it is always deposited on a brother's grave when buried with Masonic honors.

**Acacian.**—An ancient name for a Mason, signifying purity of life and action.

**Academie des Sublimes Maitres.**—L'Anneau Lumineux.—Academy of the Sublime Master of the Luminous Ring. Degree introduced into France in 1750 by Baron Grant of Blairfindy, Scotland, who was chief of the Scottish Philosophic Rite. This degree was one of many introduced from Scotland into France about this time by Jacobite refugees. It was incorporated in most of the Rites of the period, and still exists in the Rite of Memphis.

# THE UNIVERSAL FREE MASON

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## OFFICIAL.

For services rendered to the Order the following B.B. have been honored with the Grade of Excellent Master. Herman Methman of St. Johannes San Francisco, James Clancy of Glenlivet Lodge San Francisco, of Glenlivet Lodge Saljo, F. M. Wynkoop, and P. Cook.

J. Oulsmann of Rob Roy Lodge Los Angeles has been expelled from all Masonry for Unmasonic Conduct.

Geo. W. St. Kilda of San Francisco has been appointed Agent for the Universal Freemason for the State of California.

## OFFICIAL COMMUNICATIONS

The laws of the A. M. F. clearly state how official communications should be sent to the Grand Secretary General or the Grand Master, and who should conduct the needed correspondence of the Lodges; and we have had occasion several times to call the attention of the B.B. to the fact that it takes all the time that these two Brethren have to reply to such official communications, and that they have absolutely no time for desultory correspondence. Hitherto, we have tried to reply to all letters sent us by the B.B., but this unofficial correspondence has grown to such an extent as makes it impossible to attend to it and at the same time

give proper attention to the real business of the A. M. F. So in the future the law will be strictly adhered to and no letters will receive attention from the Grand Secretary General which do not come through the Lodge Secretary, or by the Grand Master that do not come through the Lodge Deputy, or from Deputies in the field.

All correspondence regarding the work of organization, or from Lodges working U. D. must be conducted with the Grand Master as Chief Organizer.

All supplies for Craft Lodges must be had from the Grand Secretary General, for Lodges U. D. from the Grand Master.

All communications for the "Universal Freemason" shall be addressed to the Office of Publication, 556 Atlas Block, Salt Lake City.

All orders for supplies for the Higher Grades must be addressed to the Sovereign G. Commander, 536 Atlas Block Salt Lake City.

## SCOTCH MASONRY.

(Continued.)

It may not be out of place at this time to introduce a few dates or rather "rules" to find dates, so that the reader in following us through Red, Black, Green, White, and Purple Masonry, may the better understand the various appellations used.

The Royal Arch dates from the building of the second Temple, 530 years B.

C.; the style is therefore A Inv., (Anno Inventiones), or the year of the discovery. The Royal and Select Master date from the completion of the Temple, 1000 B. C.; the style is therefore A Dep., (Anno Depositionis). Knights of the Order; in A. D. 1118, the style is A. O. (Anno Ordinis) in the year of the Order and the Priestly Order from the Red Cross of Rome and Constantine date from the time when the Cross appeared to Constantine., A. D. 313. Knight Templars date from the Institution of the Order; and the Priestly Order from the year of the revival, A. D. 1686. Thus to find the date of the Royal Arch add 530 to the vulgar eras, thus, 530 plus 1912 is equal to 2442; to find the date of the Royal and Select Master, add 1000 to the vulgar era, thus, 1000 plus 1912 is equal to 2912; to find the date of Red Cross of Rome and Constantine subtract 313, thus 313 minus 1912 is equal to 1599; to find the date of the Knights Templar subtract 1118, thus, 1118 minus 1912 is equal to 794; to find the date of the Priestly Order subtract 1686, thus, 1686 minus 1912, is equal to 226.

In addressing members of the various degrees the following is used, up to the Royal Arch, "Brother"; in the Royal Arch., "Companion"; in the Chivalric grades, "Frater, Fraters"; in the Prince Mason, "Cousin"; in the Priestly Order, "Brother in the Bond"; a Knight Templar in signing his name prefixes marks according to the grade he holds—the Knight Companion a Cross, Knight Commander a Double Cross, K. G. C. a Triple Cross, G. Representative a Quadruple Cross, Grand Master I. H. S. in monogram.

The foregoing is considered necessary as we will have occasion to refer to dates and signatures from time to time, and this small lexicon may be of service.

In following the history and fortunes of the Royal Arch, it is well to understand at the outset, that Royal Arch Masonry in Scotland, is to day the subject of much harsh criticism, owing to

the fact, that in the early history of Blue, Red and Black Masonry in Scotland, much is said that will not bear close scrutiny. Scottish historians lean to the dogmas most attractive to them, and thus color their history as it appears to their eyes at the time they write. The great Scottish Masonic writer, James Lyon, treats Royal Arch Masonry from the standpoint of that Institution named "The Supreme Grand Royal Arch Chapter" of Scotland, and a number of modern writers fall by the wayside trying to follow in his footsteps. As the Grand Secretary of the Grand Lodge of Scotland, for many years, he was bound along by the tenets of that body, attaching close to its archives, from the year 1800, when that body denounced the High Grades, and consequently attached but very little importance to the recital of the various opinions of other writers.

As an example, speaking of the Royal Arch, or rather alluding to the birth of the "Supreme Grand Royal Arch Chapter," a schism from a schism, he says "The Charter of Constitution, which was then adopted proceeds on the assumption that the Royal Arch had existed in Scotland prior to the erection of the Grand Lodge, (1736), and that it was embraced in the "Degrees of Freemasons" the jurisdiction of which had from time immemorial been vested in the Barons of Roslin." Commenting on this he says, "IT IS AN ERRONEOUS STATEMENT."

We have searched the most accessible records on this subject, and we may be excused if we refer to some historical data, that we may have alluded to before, and detail from the most reliable source, a few important facts, and in plain language, state why we believe the truth of the following statement given to us from the pen of a reliable Scottish author. The history of the Royal Arch is so closely woven with the Knights Templars, a brief sketch of the origin of the Templars must be given



The foregoing author thus relates his compiled facts:

In treating of the Knights Templar and cognate bodies in Scotland, it has been deemed advisable to preface it with a short historical sketch of the Order. In doing this it unnecessary for us to dilate upon the period when the Order of the Temple was a purely Military organization, as its history from its inception in A. D. 1118, with Hugo de Payen, as Grand Master, to its dispersion in A. D. 1309 under the Grand Mastership of Jaques de Molay, is too well known to need repetition, so we will devote but a few words to its existence in Scotland, where it was first introduced by King David I, about the middle of the twelfth century, who established it at Temple on the South Esk. Further grants were subsequently made by Malcolm, his grandson, and William the Lion and Alexander II, his successors. The career of the Order was as prosperous in Scotland as in other countries until the persecution initiated by Pope Clement VII., and the whole energies of Scotland being at that time employed in resisting the encroachments of the tyrant Edward of England, the Knights were not persecuted as in other countries, and instead of being utterly effaced as they were elsewhere, here they continued to exist united with, but not merged into, the Order of Knights of St. John, and so continued until the surrender to the State of the last of the Temple lands in 1560 by Sir James Sandilands, Preceptor of Torphichen. With this Act, and the subsequent expatriation of those knights who held by the Romish See, under the leadership of David Seaton, Grand Prior of Scotland ends the history of the Scottish Templars as a military and religious body. Such of the knights, and they were many, who adopted the reformed religion, created a new history for themselves by uniting with the building fraternities, under shelter of whose esoteric character they continued to

practice the Temple Rites and ceremonies. Their subsequent history during the troublesome period of civil and religious strife which followed the Reformation is little known until we find them appearing, in the early part of the eighteenth century, as the protectors and conservators of High Grande Masonry, ruling all grades above the Blue or Craft Degrees. That this was so is amply proved by the minute books of many old Lodges, especially in the Western part of the kingdom where is found the cradle both of Blue and Black Masonry. At this time there was no separate head in Scotland for the higher and distinguished from the Craft degrees; the possessors of the former constituting in each Lodge an imperio in imperium, and conferring the degrees of the Red, Black, Green, and White upon each of the BR. as they thought worthy. This method continued to hold until A. D. 1800, when the Craft Grand Lodge, alarmed by the reported spread of republican and atheistical doctrines under guise of Masonry, and also to comply with the Illegal Oaths Act passed in Parliament, issued an edict forbidding the practice by Lodges holding under her of any other than the first three degrees. The votaries of the high grades, being thus deprived of the authority under which they had previously wrought, and being, as good Masons should, law-abiding and strongly averse to unwarranted assumption of authority, numbers of them applied to their brothers in Ireland—who, with a history in many respects similar to their own, had an established Grand Encampment—for Charters, which were readily granted by the Early Grand Encampment of Ireland; and in a short time between forty and fifty Encampments were working under that Constitution in Scotland. One would now naturally suppose that, having in a constitutional manner overcome the difficulty created by Grand Lodge, all would to be, as in 1811-12, a traitor appeared in the person of Alexander Deuchar, E. C. of Edinburgh Encampment No. 31

have been harmony. But this was not Early Grand Constitution, who, in gross violation of his Templar vows, and with the aid of others as unprincipled as himself, established a schismatic body which he styled the "Supreme Grand Conclave of Scotland" and appealed to Edward Duke of Kent and Strathearn, Grand Master of the newly-formed English Grand Conclave, to patronise his misbegotten offspring. The success attending this treasonable production was but scant, as the tyrannical assumption of the Grand Mastership for life by the chief traitor, displeased his fellow-conspirators, and his conclave was rent with internal dissensions, which caused what was practically its death in 1830. It was re-modelled in 1836 under the Grand Mastership of Admiral Sir David Milne, when it was deprived of its Masonic character by non-masons being admitted to membership, notable amongst them were the Bishop of Aberdeen and the Duke of Leeds, the latter of whom they created Grand Prior of England, thus, repaying England for assisting them in their secession from the Mother jurisdiction by invading English territory. This body proved to be more short-lived than its predecessor, as another remodeling process took place in 1856, when the old system of masonic qualification as a prerequisite was reverted to. Deuchar's schismatic Conclave continued to work the Red and Black under one head, as had been the custom with the Ancient Body before the split. This simple and efficient plan did not, however, suit the views of some ambitious BD., whose only chance of filling high office lay in creating further division. Thus in 1818 occurred a schism from a schism and an illegitimate grand-daughter of the Early Grand was born, and christened the "Supreme Grand Royal Arch Chapter." While rampant treason seemed thus for a time triumphant in its endeavor to reverse the orthodox Masonic aim of bringing order out of chaos, each division in its own ranks making confusion worse

confounded, those of the BB who had a nobler conception of the value of an O. B. voluntarily undertaken, remained firm in their allegiance to the Early Grand Constitution. For them due patronage had no attraction when purchased at the expense of Masonic probability; so, uninfluenced alike by threats or cajollery, they held on the even tenor of their way, though reduced in number, and for the most part confined to the western countries, the original home of the Order.

We must not think, however, that the legitimate high grade Masons were content to remain under foreign control because they refused to share in the illegal secession of Deuchar and his imitators. Far from it; but while they desired the Order in Scotland to have a national head, they were equally anxious that the end should be gained by regular and legitimate means. To this end Frater Robert Martin, E. G. of No. 33 Encampment, Kilmarnock, presented a petition to the Early Grand Encampment of Ireland, from Encampments No. 28 Mullkirk, 40 and 42 Kilmarnock, and 39 Ayr, praying that the Scottish Encampment be erected into a Sovereign jurisdiction. The prayer of this petition was favorably considered at a meeting of the Early Grand Encampment of Ireland, held at Sir Peter Kelly's Wood Quay, Dublin, on the 22nd day of June, 1822, and Frater Martin was commissioned Provincial Grand Master pending a representative meeting of the Scottish Encampments to organize their Grand Encampment. This was immediately done on Frater Martin's return to Scotland, at a meeting held at Kilmarnock in July 1822. At this meeting he presented an excerpt of the minute of the Dublin meeting announcing all authority over the Scottish Encampments, signed by Joseph Robertson, Grand Master, and sealed with the Grand Seal of the Order; also the Provincial Commission as M. E. G. M. which the Fraters present unanimously confirmed. At this meeting Encamp-

ments No. 60 Newmilns, and 61 Saltcoats, were installed. These were the last charters granted by the Irish Grand Encampment to work in Scotland. It, however, sent a circular letter to all Encampments chartered by it, notifying them of the erection of the Scottish Grand Encampment; and subsequently, on the 1st of June, 1826, sent a formal Charter of Renunciation to the latter body. This was done in consequence of the schismatics professing to doubt the formal erection of the Scottish Grand Encampment which body, continued to lead a quiet and uneventful existence, unbroken by any event of efficient importance to be worth recording here."

Our readers will pardon us for so lengthy a digression, but the object is apparent. We desired in as brief way as possible to connect the Royal Arch as a distinct masonic body with the early masonic history of Scotland, and in view of the fact, that it has never been entirely eliminated from the earlier traditions, and also in view of the fact, that its origin is clouded, and according to some writers buried in obscurity, it becomes us to retrace our steps back to the Early Grand Encampment of Ireland, and the Military and religious organization of Knights Templar, and the transition of that organization to the building fraternities, and the further amalgamation with operative masonry, we deemed the foregoing brief historical sketch in place.

A few issues back, we dwelt at length in the reputed origin of the Royal Arch, and gave the varied and diversified theories of writers, whose views on the subject were more or less criticised. But, realizing that Blue Masonry, ends abruptly with the Craft degrees, and Red Masonry must have a beginning distinct from Blue Masonry, we have sought the best evidence attainable.

In Scotland, Blue Masonry consists of Entered Apprentice, Fellow Craft, and Master Mason. In the Grand Lodge of Scotland, the Mark is a part of the Fel-

low Craft degree. The second Article of the Union of the Grand Lodge of England, in 1813, reads:

"It is declared and pronounced, that pure Ancient Masonry consists of three degrees, and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason including the Supreme Order of the Holy Royal Arch." Thus arose the base for an argument by many writers, that the Royal Arch, is the closing part of the third degree, or as some put it, "a mutilation of the third degree."

There are a number of Arch degrees worked in modern Masonry. We will explain a few, here, as we may want to return to them later.

The Ancient Arch, or Arch of Enoch, is a degree in all the Rites of Continental manufacture, such as Memphis, Misraim, A and A, and P. &c. The rituals of these rites say, that Enoch, the ninth from Adam, in commemoration of a wonderful vision, built a subterranean Temple of nine arches which he dedicated to God. He was assisted in the work by Jared his father, and Methuselah his son, who were, however, unacquainted with his motives.

The Royal Arch of Solomon, is the thirteenth degree of the A. and A. Rite; a degree also of the Rites of Misraim and Memphis.

The Royal Arch of Zerubbabel, so called to distinguish it from the various Arch degrees of Continental Rites.

One writer says, "The Temple of Solomon was destroyed A. M. 3416, B. C. 588, during the reign of Zedekiah, 416 years after its dedication. The foundations alone were left. Events connected with its destruction form part of degrees in all rites of Masonry, notably the degrees of Royal and Select Masters, and the Royal Arch."

Bro. John Yarker, and there is none other better qualified to talk on the subject, says: "It is evident from the Minutes of the Ancient or Athol Masons, in London, that it was not until after the

middle of the 18th century, that a separate organization was created for the degree of the Holy Royal Arch; for we find it on record, that on the 2nd Sep. 1752, 'Every part of real Freemasonry was traced and explained, except the Royal Arch.' On Dec'r. 5th 1753, they elected Bro. Robert Turner, first G. M., on the 27th of December 1754, he was succeeded by the Hon. Edward Vaughn, who presided until the election of the Earl of Blessington, on the 1st of Dec. 1756; and on the 2d of March 1759, it was ordered that the Masters of the Royal Arch shall also be summoned to meet, in order to regulate things relative to that most valuable branch of the Craft."

Another historical quotation from the pen of Bro. Wm. J. Hughan, lately deceased, may well be placed here: he says:

"That the Grand Lodge of all England, comprehending five Degrees or Orders of Masonry, shall, from and after St. John's day next, (June 1780), be assembled five times in a quarter, to-wit:—one night on the degrees of Entered Apprentice, one night in the Fellow Craft Degree, one night in the Master's Degree, one night in the Degree or Order of Knight's Templar, and one night in the most sublime Degree of Royal Arch, and each year to consist of four quarters."

Both in England and Ireland, the Ancients and Moderns, may be charged with interpolations of the Royal Arch and Knights Templar, to the extent that it may be said that history is apocryphal, in these countries. The late Bro. Hughan, further says, in this connection:

"The Templar and the Royal Arch are indiscriminately ranked as the fourth order, but the York encampment at Manchester, passed a law in 1786, to compel the remaking of any Brother as 'Irregular,' who had been received a Templar without first having the Royal Arch. There is an old theory that the Arch was brought from Palestine, or invented by the Templars. The whole History of the

high grades shows uncertainty, as they should rank. The Royal of Scotland" Masons, was formerly on Master Masons, is now confined to the Royal. Indeed, there were Templars made in England, who were not Masons; would seem that the system of the Grand Lodge differed very much from that practiced elsewhere. In land, but the presiding officers of "Arch" represented—S. K. I., H. I., H. A. B. Elsewhere, in some parts of England, the ceremonials of Arch Masonry, should appear to have consisted of three parts:—1—Solomon's Arch Erected: 2—The Red Cross of Christ, for which others gave—the Veils (alluding to Moses): 3—The Arch of Zebabel. The lecture gave the "Stone Foundation." In Lancashire, a degree called the Mark, was conferred on Past Masters; and it went also under the name of the "Mysterious Red Cross of Babylon," and gave the history of Daniel, and his creation as a Persian Prince, for his interpretation of the words—Mene, Mene, Tekel, Upharsin. The mark pass alluded to the crossing of a river between Tadmor and Shechem, when he produced specimens of his work as a builder of the second Temple.

The Operative Lodge of St. John, Bath, Scotland, mentions in its by-laws of 1765, two degrees of "Royal Arch Super-Excellent," and from 1790 the degrees of Knights Templar, and Knights of Malta.

It is said that the "lost secrets" were removed from the Master Mason's degree to the Royal Arch, by that learned Master Thomas Dunkerly, who held it in honor in every order, giving him influence to enable him to re-construct. He introduced the present Royal Arch into the London Grand Lodge of 1717, and established a Grand Chapter there in 1769, and published its regulations in 1782. He was made a Templar of the "Seven Steps" in the 'Eminent' Craft

Probably enough has been said, to establish the fact, that so many and so different have been the systems, of what is known as the "High Grades" in England, that it will be safe to say, that all these systems if followed to their source, would be found to have originated in the fertile brain of some ambitious Brother or Brothers, and their adoption and propagation had a short-lived existence, and then their ashes were other systems, similar or diversified, until a chaotic condition marked the necessity of re-creation and re-habilitation, and in extreme cases re-naming, until it was impossible to determine the true pedigree of any of them.

We will now turn to Scotland, and by way of recapitulation, refer briefly to what we have before detailed as the true source of the Scottish High Grades. This recapitulation is taken from the "Scottish Freemason," a periodical published in Glasgow in 1895.

"The first Charters under which High Grade Masonry, as such was given in Scotland, were granted by the Early Grand Encampment of Ireland held in Dublin. The first Charter granted to Scotland, was numbered 22, Kilmarnock, dated 1795; the last 51, Stewarton, dated 1822. It was under one of these Charters, No. 31 on the roll—that the Royal Arch and Templar Masonry was first introduced into Edinburgh, and this Encampment, under the leadership of Alexander Deuchar, afterwards became the foundation on which was built the Grand Lodge of Knights Templar of 1812, which became the Grand Priory of 1832, and the Convent General of 1854. The Supreme Grand Royal Arch Chapter of Scotland and the Grand Lodge of the Scottish Royal Order of Scotland, the first and last of these off-shoots never became popular with the Scottish Fraternity, while the second has, and deserves so. The original Early Grand Encampment continued to work under the present Irish Body until 1822, when

a Charter of Renunciation was granted, creating them into a separate and independent jurisdiction. As an independent body, the Scottish Grand Encampment continued as before to work all degrees above the Craft until 1884, when a division was made between the Red and Black Branches—the Early Grand Royal Arch Chapter of Scotland being the outcome. This body continued to work until May, 1895, when, happily, the two Grand Chapters united together, and division ceased in Scotland, so far as Royal Arch Masonry was concerned. The first Grand Principal Z. of the Early Grand Chapter was M. McB. Thomson. (Bro. Thomson is now the President General of the American Masonic Federation.) The Scottish branch of the Early Grand is now represented by the Grand Encampment of the Temple and Malta in Scotland, which controls all "Black Masonry." The "Green," "White," and "Purple" branches being governed by the Scottish Grand Council of Rites.

In concluding this article it may be well to state, that if any of our readers, judging them to be principally in the obedience of the American Masonic Federation, desire any information, not explicitly set forth in any of these articles, we will be pleased to reply to any questions propounded, either by private letter, or in the columns of this magazine.

ROBERT S. SPENCE.

(To be continued.)

## THE UNIVERSAL FREE MASON.

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## EDITORIAL.

We have to apologize for the delay  
in issuing the "Universal Freemason"  
this month, although the delay was  
caused by circumstances beyond our  
control. Just when proof was ready to  
be read word was received that the York-  
ists in the State of Oregon had entered  
on another crusade of persecution adopt-  
ing their usual tactics; and it was neces-  
sary for the Editor to go to the assist-  
ance of the BB. there. A full report of  
the case will appear in our next issue.

We have had several invitations with-  
in the past few months to attend a  
Masonic Congress to be held on the  
fourth of the present month in the City  
of Luxembourg, Germany. The objects  
of the proposed Congress are excellent  
and if the call had issued from some  
well known and recognised body of  
Masons it would no doubt have been  
well attended and its deliberations pro-

ductive of much good. As it is, the Su-  
preme Lodge of the A. M. F. decided to  
take no part in it, especially as we  
have been unable to learn definitely  
what foreign powers had decided to  
take part in it. We print the circular  
of invitation of another page.

Our thanks are due the Ill. Brother  
Eduardo Frosini and the Grand Orient  
of Italy and its Colonies for beautiful  
and artistic Diplomes of Honorary mem-  
bership in that illustrious body sent to  
the Editors of the "Universal Free-  
mason." It is needless to say that the  
honor is one highly prized and valued  
by the recipients.

A few weeks ago the Supreme Lodge  
of the A. M. F. was invited by a Foreign  
Masonic Power with which it is in  
amity to issue a call for a Worlds Con-  
gress of Grand Lodges and Orients who  
believe in and practice Universal Ma-  
sonry, to be held in the City of San  
Francisco in 1915 during the Panama  
Exposition there. Before accepting the  
proposal, or taking any definite steps in  
the matter, the Brethern in California  
were consulted, as upon them would  
without doubt fall a great amount of  
the labor attending such a meeting, and  
from them would of necessity be chosen  
the committees of reception and enter-  
tainment. The BB. there enthusias-  
tically responded to the call, expressing  
themselves willing to make any neces-  
sary sacrifice of time or labor necessary to  
make the Congress a success, and as there  
are Lodges there working in the Ger-  
man, French and Spanish Languages  
there would be no lack of interpreters  
to make the Foreign BB. feel at home.

Though we do not know all the sub-  
jects that will be discussed at the  
Congress, we understand that the prin-  
cipal subject will be to definitely estab-  
lish the Masonic status of the several  
Masonic Powers that in some cases  
exist in one country, by harmonizing  
differences where such exist, by fostering

a union between the powers recognised, by exacting a reciprocal treaty of mutual recognition, whereby while the contracting powers pledge mutual recognition, they also pledge themselves to give recognition to any masonic power which does not extend recognition to them. The effect of such a treaty will be to make the American York Rite Mason in fact a Masonic Universalist. Heretofore his hand has been against all men, soon all masons will be against him, he will reap in sorrow what he has sown in narrow minded pride and ignorance. Any one who has ever traveled in foreign countries knows how eager the American Mason is to visit the Lodges where he travels, with what complacency he accepts any honors paid him by the BB. When in his own Lodge would not recognise as Masons, and with whom in his own country he dare not hold masonic intercourse. All this will be stopped and the American mason will be an outcast, a masonic Pariah, worse than a Profane. In the interests of Masonic Unity, we say, Speed the day.

The Supreme Lodge has just received a fraternal request to exchange Representatives as Gages of Amity with the Grand Lodge of the United Kingdom of Great Britain and Ireland, thus there is another link in the chain of Universal masonry. We judge that the Grand Lodge of Great Britain and Ireland will consolidate the masonry of the three Kingdoms and bring it back to the democratic Fraternalism that prevailed with the Craft in earlier days, and do away with the spirit of sycophancy which considers it necessary that the higher offices should be filled by members of the Aristocracy, showing as our illustrious Bro. Robert Burns puts it "The rank is but the guinea stamp, the man is the gold for a' that." We welcome the advent of the Grand Lodge of Great Britain and Ireland in the Universal Family of Masons and wish

it all success. There is one rock ahead which if not avoided may cause trouble for it, and that is the national jealousy of the Irish and Scottish BB. of any thing savouring of English dominance, fear lest they lose their independence, this could be avoided by each of the three countries having Grand Lodges for local government with one national Grand Lodge composed of representatives from each, which would meet alternately in each country. The new Grand Lodge of Scotland would then sacrifice none of its independence, and all would be stranger for the union.

How often do we see proven the truth of the saying that men are but children of larger growth, and the "you're another" argument, and the "you can't play with us" sentence of exclusion of the child of tender years, crops out with equal reasonableness in the child of mature years.

These thoughts are called forth by an intimation we have received from the Grand Royal Arch Chapter of Scotland of which we were once a member, that we had been expelled therefrom. The fact that we did not now, nor had for some years belonged to that body, did not seem to annoy these grown up children in their play, and we would not give it a moments consideration were it not that an effort is being made to use this child's play to hurt the A. M. F. An effort with which we deal in another column. The children played the game, and really why should any one object or take such foolishness seriously, it pleases them, and hurts no one else, only it makes one wonder how men can make such fools of themselves.

The Newspapers of the country for the last month have contained exhaustive reports of the gathering of the Charleston Rite (falsely called Scottish) at Washington, D. C. We are indebted to Bro. Fred C. Swartz of that City for cuttings of all the proceedings

of the several meetings. It is amusing to find that in spite of the great blowing of trumpets about the number of Countries represented, that England, Ireland and Scotland refused to take any part, or be represented in any way. That other four countries which had agreed to attend failed to appear or send an excuse, and that of the other 22, nine were represented by proxy, amongst those holding most Proxies we see the name of William Homan who holds the record for putting more inaccuracies in what he was pleased to call a history, than any other (not excluding Aaron Munchausens travels) writer ever did in the same amount of space. The usual old chestnuts were served out in the speeches, and some new lies invented for the occasion. The Charleston Council was eulogized as "The Mother Council of the World." The old lie of Frederick the Great's connection so often proved to be a lie, is told in all seriousness, and the Kadosh Eagle which was in use as a masonic emblem before Fredericks grandfather was born, is shown as conclusive proof of the connection, because forsooth, the Prussian arms bore an Eagle also. And one paper gravely states as an item of news?, "it is said that under the statutes of Scottish Rite Masonry, all other Supreme Councils are termed "Clau-destine." We are further gravely told that the principle object of the Congress, like the mission of the Rite, was to bring the blessing of universal peace upon the earth. How does that accord with the known fact, that wherever the Charleston Rite has been able it has caused dissension in the ranks of Craft Masonry, as witness Mass., Ohio, Penn. and other States, while of the few foreign countries represented personally, Italy has four antagonistic Supreme Councils, France has three, Egypt two, Canada two, Spain three, Mexico three, Cuba two. It seems like a "cry of peace when there is no Peace."

The participants having finished their

talk-feast will no doubt "point with pride" to the remarkable spectacle of Masonic unity presented by this gathering, how under the benign influences of the Charleston Rite all masons are gathered into one family where reigns peace and the fullness of all that is good. Let us examine the obverse side of the medal and see what rottenness and corruption this whited sepulchre is filled. At this gathering were present scores of York Rite masons fraternising with Scottish Rite Masons whom they hailed in that Congress as brother masons. How would they treat the same men in their York Rite Lodge? We will see,

There are forty-nine Grand Lodges (York) in the U. S. A. Of these, one recognizes the Grand Orient of France represented by Bro. Fera, not one recognises Spain or any of the Mexican Grand Lodges, or Argentina Columbia San Dominga, Turkey, Uruguay, Teg recognise Belgium, Seven Brazil, Two Guatemala, Fourteen Egypt, Four Greece, Fourteen Peru, One Portugal Eight Switzerland, and One Venezuela. What a hypocritical showing? We ascertain that the foreign BB. are not aware of this condition, or they would never consent to fraternise with a man in the Council who dare not sit with him as a Master Mason.

We observe in a press report of the proceedings of the Grand Lodge of California (York) that its session in Los Angeles on October the 10th, a resolution was adopted excluding from membership any one engaged in the saloon business, and providing that any one known to be following this calling should be expelled from the Order. Selling liquor in a bona fide restaurant or Hotel bar is exempted. Does this mean what a wave of moral reformation has set in in California? That is hardly likely as we are informed that there was as usual as much wet goods consumed during the session that passed this late



at many of those voting for it were infants, so we conclude that it was playing to the gallery, as are the bulk of York Rite pretensions.

#### IT TO THE CALIFORNIA LODGES.

It was our pleasant duty last month to visit the Lodges in our Federation of the Golden State, owing to the exigencies of business in the Office the visit was necessarily short and the time occupied. We arrived in San Francisco on the morning of the 21st, and spent the major portion of the day in the Grand Master of the State Bro. H. H. and others of the BB. getting acquainted with the situation. On the evening of the 22nd, a mass meeting of the San Francisco BB. was held at the Masonic Hall, Bush Street. Much instruction was given and received. We explained to the BB. the situation that the A. M. F. had received from a world's congress of Masons in 1912, and the BB. were enthusiastically unanimous in pledging their support to the undertaking. In the afternoon of the same day there was a final meeting of the Prov. Grand Lodge, and in the evening an executive meeting of the resident Sovereign and Inspectors General.

On the morning of the 23d, we went out to Vallejo accompanied by the E. C. M. Cavitt and BB. Muller, McLean and Enos. After being entertained by the Vallejo BB. and the cravings of the inner man being satisfied we went with Glenlivet Lodge and found it in best class condition and the officers well up in the work. After the lodge was closed a meeting of Vallejo BB. was held and Bro. James Clancy received a Prince of the Royal Arch. The E. C. M. and C. G. elect Council having retired to an address from a special meeting of the Council was opened when P. M. R. S. Corwin Smith Perry, and Maxwell Grant, Carl Dargenc

and Peter Christiansen were Crowned Sovereign Grand Inspector General. The officers of the Council were then installed and three o'clock in the morning found us ready for bed.

On the morning of the 24th, accompanied by BB. Grant of Vallejo and McCallum of San Francisco, we proceeded to Sebastopole and had an enjoyable meeting with the BB. there and from what we saw, we anticipate a large increase within a short time. Leaving Sebastopole we arrived in San Francisco in the evening in time to meet with the BB. of Universal Lodge.

On the 25th, we left San Francisco for Bakersfield arriving on the morning of the 26th, held a special meeting of Kearns Lodge and accompanied by its R. W. M. Bro. Eichenauer and Bro. Aug. Spilmer D. G. O. proceeded to Los Angeles meeting with Rob Roy Lodge the same evening. The next night we met with Angel City Council of Kadash, leaving with the mid-night train for San Diego where we made the acquaintance of the BB. of Universal Lodge, returning to Los Angeles the same night in time to attend a joint meeting of the three Lodges there, leaving the next day for home after a strenuous but pleasant, and we hope profitable visit.

#### LODGE MEETINGS.

Some time ago Lodge Secretaries were requested to send in the dates and places of meetings of their several Lodges. Below is all that have responded, we again make this request as this knowledge is of great benefit to the Brother who is traveling and wishes to meet with his Brethern in the Cities he may visit.

Lodge St. Clair No. 33, meets 1st. and 3d. Mondays of the month at 180 Washington St., Chicago. 4th floor of the K. of P. Building, John Mirable R. W. M.

Trinity Lodge No. 44, meets 1st. and 3d. Wednesdays of each month at the

Masonic Hall 1923½, 1st. Ave., Seattle, Washington.

Robert Burns Lodge meets on the 2nd. and 4th. Wednesdays, same place.

Harmony Lodge No. 15 meets 1st. and 3d. Wednesdays in K. of P. Hall, 67 South 2nd., St. San Jose, California.

G. Garibaldi Lodge No. 6, meets every 1st. and 3d. Thursdays 161½ South Main, Salt Lake City, Utah.

### FREEMASONRY IN THE LIGHT OF HISTORICAL CRITICISM.

By Stephen A. Lowell.

(Concluded from July issue.)

#### I.

That Freemasonry in the form in which the world knows it, cannot claim greater antiquity than the date of the organization of the Grand Lodge of England in 1717. Upon that occasion Speculative Masonry was born, assumed the title The Grand Lodge of Free and Accepted Masters, and its literature defined it as "a system of morality, veiled in allegory, and illustrated by symbols." Information as to that epoch-making incident is largely derived from the somewhat voluminous writings of Dr. Anderson, who is believed to have been an active participant in the events which he describes. The four lodges of Operative Masters then existing in London, co-operated in the movement, to-wit: those assembling respectively at the Goose & Gridiron Ale-House in St. Paul's Churchyard, at the Crown Ale-House in Park Lane near Drury Lane, at the Apple Tree Tavern in Charles Street, Covent Garden, and at the Rummer and Grapes Tavern in Channel Row, Westminster. These were lodges of Operative Masters, and it seems to have been their custom to meet in the public houses. No distinctive names of lodges are found until half a century later. It is now a problem to determine whether at that time there was any material difference between the trade guilds and the lodges of the Operative Masters—at least so far as their administration was concerned. It

may be possible that the custom of the Masonic bodies to admit men belonging to other walks in life marked the difference. It is quite certain, in any event, that the organization of the Grand Lodge was the result of a practical recognition of the non-operative Masonic members. Sir Christopher Wren, the distinguished architect of St. Paul's cathedral, the most famous shrine of protestantism, is reputed to have been the Master of that lodge which met at the Goose and Gridiron Ale-House in St. Paul's Churchyard, but there is no evidence that he countenanced the revolution which this action of the four lodges signalized. The controlling forces in the new order of things, in addition to Anderson, appear to have been John Desaguliers and George Payne, men of education and apparent leisure, and neither of them either architects or builders. Anderson was a clergyman of the Church of England, Desaguliers probably a man of wealth with philosophical bent, a doctor of laws, while Payne was a student, an antiquary, and some unknown period in craft history the custom had been adopted to admit to honorary membership in the organization men of eminence and standing in religious, political, literary and professional life. This practice seems to have prevailed until the operative membership, in England and Scotland at least, were crowded in numbers and influence by the new classes. Very probably the friction engendered by such a situation caused the schism which resulted in the parting of the Grand organization which has come down to us.

It is now reasonably certain that the operative lodges never possessed more than a single degree. There was a ceremony of initiation to all who entered, although there was within the lodge the gradation in substance which now is marked by the three Blue degrees. There was practically no science. The secrets were largely those of the science of actual architecture, and the

ations looked toward a monopoly of secrets of the brethren. The leadership entertained philosophy and opinions, and fostered traditions of some lineal connection with the past of antiquity. The three degrees, however, as we present them, their splendid ritualism and allegorical symbolism, it is now agreed were by Dr. Desaguliers and his associates, were probably fabricated between 1717 and 1725.

## II.

Long as the institution was controlled by the Operative Masons, it was always Christian in character. In the great mass of its membership has always been Christian. The old constitution invariably recognize the Trinitarian idea, which has of course signified the Christian centuries, the Father and Holy Ghost, while some of the older constitutions, existing in the Roman Catholic domination, contain invocation to the Virgin Mary. Now the language of American Masonic scholar, Dr. Albert G. Mackey, "Operative Masonry was never so much as cosmopolitan. It was in the last ecclesiastical, always Christian, always sectarian." When the control of the society passed to the hands of the cultivated and philosophical enlightenment of the membership the old traditions were abandoned, the institution became cosmopolitan, and men of all faith and creed were invited to be around its altars in acknowledgment only of the living God—the Master of the Universe. Ever since that period, Freemasonry throughout the world has been unitarian and tolerant in its requirements, leaving to each man all other opinion as to himself and his God. Its portals are open wide to Jew and Christian, to every race and clime, worthy men, upright, who proclaim Jehovah, the Divine, the God of men.

the Masonic fathers in effecting this basic change in the constitution of the fraternity, was a desire to make it a world-wide, inter-national institution, a vehicle for the dissemination of a moral, philosophical and philanthropic system, religious in sentiment, but where individual opinion should be free, and where no subject of dispute should enter. How wisely these men planned, the scope and authority of the mighty organization in our day testifies.

## III.

The society is probably of neither Hebrew nor Tyrian origin, nor did it participate in the building of the historic temple at Jerusalem. This declaration once would have shocked the sensibilities of loyal Masons, and its truth would have shaken the structure of Freemasonry to its center. The best minds of the order have, however, reached that conclusion, and upon the evidence available their verdict must be accepted.

No other of the many legends of the past has been so forcibly impressed upon the minds of Masons as that which attributes the birth of the institution to the age of Solomon, and which credits its founders with building the temple upon Mount Moriah. It will probably yet require years, and the publication of much literature, to wholly destroy that myth, but since the best scholarship, both Masonic and sacred, repudiates the story, we shall find it unnecessary to the maintenance of Masonic claims or to the assurance of Masonic future. It has been consigned to the historic scrap heap because it fails to withstand the scrutiny of scientific investigation, and because the incidents of history, sacred and profane, do not support it. It is not even a credible legend, because reason and available facts disprove it. There are some legends which endure, and in time are accepted as historically true because there exists no data to disprove them, but the Temple Legend cannot claim to be in that category.

It is perhaps not strange that the

has so long implicitly accepted this imposing religious period as marking its origin. Thousands of Masonic orators have in lodge and upon public occasion proclaimed its truth. The Legend of the Craft, which is the crude charter of Masonic life, suggests it. Early Masonic writers have elaborated upon it with theory, fact and imagination, while the modern ritual stamps it with the seal of official approval.

No reasonable hypothesis, however, can be found for the extraordinary phenomena which marks the long acceptance of the legend by the scholarship of Christendom, except the hypothesis of neglect, and the peculiar sanctity which always surrounds an unknown and ideal past.

The Legend of the Craft assigns the commencement of Freemasonry to Babylon and Egypt as well, and the manuscripts which follow it are manifestly elaborations of its mystic suggestions. The pyramids and monoliths of the Nile, and the Tower of Babel, all have been placed within the crown of Masonry as among its jewels, but neither history nor probability warrant the claim. The biblical account of the Solomonic structure in the Jewish capital fails to sustain the legend in any material degree. The temple was erected more than a thousand years before the Christian era, and there is no incident in history to indicate that during that long period, or for several centuries thereafter, there existed either in Asia or Europe any organized body of builders, either secret in character or otherwise. When they do appear they are invariably Christian, never Hebrew, never either Tyrian or Sidonian.

There is little in the voluptuous personality of David's illustrious son to indicate that he would be likely to take any personal interest in the multitude of laborers, skilled and unskilled, whom he had summoned to assemble materials and erect his Temple. Hiram of Tyre encouraged his subjects in material arts, sciences and manufactures, but he was

an oriental potentate, ruling over the richest state in antiquity, surrounded by courtiers and sycophants. His interest in his lowly subjects, such as he might assist the Israelitish king, would be of a master to a servant only. It is most unlikely that he would participate in any capacity in their labor operations, if they possessed such. His name, Abi, or more correctly speaking, Hiram Abi--the last word being a title of honor and not a name--was not a common name, but a cunning worker in wood, precious stones, a jeweler and a carver. His work upon the temple was made plain in the undisputed Bible account, and assuredly he was acquainted with no trestle-board, nor was he a master workman. He was clearly an aristocratic specialist, apparently doing his own work, as lapidaries and wood carvers work today.

It is remotely possible that some ancient document may yet be discovered which will restore the credence of the story, but measured by every canon of historical criticisms known today, the Temple Legend fails.

Modern Masonic investigators justly regard it as having its origin in the pre-affiliations of the operative Masons in the cathedral age in Europe, beginning perhaps about the tenth century. Men were in close business relations with religious orders and church states, and these classes versed in the history, were freely admitted to the lodges. It was a season of religious discussion. Naturally the untaught men absorbed much of the story of the past as presented in the Old Testament, and gradually came to associate the erection of the great stone structures mentioned with their own labor in the cathedrals, and unconsciously a tradition grew up among them that their predecessors in the art of stone masonry had participated in the building of the ancient structures. Probably the story was reduced to writing for numerous years, and when records began to

not become so interwoven in the huge lore that the skeleton of fiction found place in the Legend itself, and therefrom the brilliant Desaguliers, and his successors, the scheme of the most striking and dramatic ritual in literature. Accepted and utilized as a symbolic it is valuable. As an art it is valueless.

## IV.

The true origin of the institution has yet no sure consensus of opinion; there exists in London a Stone, and some documents, lying partly covering, may at any time be uncovered which will make clear that right fact. The theories of the signing its inception to the Ancestors, to Pythagoras, to the Egyptians, to Assyria, to Greece, to the Mystical artificers, and to every other chimera, are happily not regarded. The institution is a basis of certainty.

Assuredly the lineal successors of architects and builders, whose membership constructed the religious edifices of Europe, presumably succeeded, possibly, but doubtfully, in unbroken line, those of Workmen, which existed in and who followed the Roman as the Caesars conquered the world. Their duty was to supplant the savagery with the structures of civilization under imperial direction, and the whole pathway of Roman triumph adorned by their handiwork. It is more than likely that the early Romans received some of their architectural ideas from wandering Greeks or Phoenicians; but there is nothing in written history to indicate that they took over with any social, philanthropic or philosophical organization.

Can we ever determine with accuracy the time or place of Masonic origin, perhaps not important. It is sufficient that we hold the fraternity to be ancient and grandeur of its pristine

purposes. It is enough for us that the institution of Freemasonry in the two hundred years covered by its authentic records, has developed into a globe-wide influence for civilization, second only to the Church and the educational systems of the age. From masters of Gothic architecture the society has advanced to the mastery of comprehensive philanthropy and a universal moral philosophy, garbed in an almost perfect symbolism. Thoroughly known, its precepts constitute a liberal education and a bulwark against that selfishness and immorality which has destroyed the civilizations earlier existing. Its mysteries and dogmas, its traditions and its dramas, speak a language of charity and erect a temple of human hope. Whether its mysteries and philosophy began with history men will know when they pierce the ultimate veil. It is sufficient for the present needs that its devotees make the organization reflective of the light and life which its mysteries and philosophy signalize. Its final goal is truth—for truth shall make us free—free morally, intellectually, fitted to finally enter as Free and Accepted Masons, that supernal structure of ultimate brotherhood, That House Not Made With Hands Eternal in the Heavens.—“The Gavel.”

#### DOES MERELY LEARNING RITUAL CONSTITUTE MAKING SUITABLE PROFICIENCY IN MASONRY?

(Wm. Leshner, No. 873.)

There is no question in the mind of any one who comes in contact with numerous lodges that Masonry is making rapid strides; but is it making them in the right direction? Are we not paying too much attention to increase the numbers rather than to the qualifications of accepted candidates?

Physical and moral qualifications and a belief in Deity and the immortal life do not alone fill the requirements for making Masons who will prove valuable members to our institution, for we al-

ready have too many of such, who are proving to be little more than drones.

Paying the stipulated initiation fees and taking degrees do not make us Masons, nor does learning a meager amount of ritual suffice to make well-posted Masons.

There was a time when the recitation of ritual from memory was considered brightness in Masonry and the writer was on several occasions introduced to lodges as one of the brightest Masons that had ever visited them, simply because he answered without hesitation the questions propounded by the examining committee. It was little credit to him that he was able to do that which the ordinary schoolboy could do as well and a phonograph could do even better. Did he appreciate the meaning of the questions and the answers?

Ask yourselves that question, brethren, you who have ritual at your tongues' ends.

Of our membership of over 2000 in Palestine Lodge, how many are there who appreciate what the ritual, that they have committed to memory, means? Do you realize the depth and beauty of Masonry? Have you any knowledge of the history of Freemasonry and its connection with the Ancient Mysteries? Do you know aught about the formation of that first Grand Lodge in England, from which all regular lodges emanate, or the distinction between F. & A. M. and A. F. & A. M.? Do you appreciate just why the language of the ritual differs in different states? How many among us can tell why we are called Freemasons or the difference between cowans and eavesdroppers? These are but a few of hundreds of questions that might be asked?

It was never intended that the ritual should remain meaningless to the initiated except in so far as we might in a general way grasp its symbolic teachings. The word "hele" and the phrase "if within the length of my cable-tow" are not used for ornaments.

There is a meaning to all we say, do in the work.

But why are we not enlightened on this subject in our lodge, some ask? The reason is simple: there comparatively few masters of lodge who themselves have a knowledge just what the ritual means. To chance a candidate of searching asks for the reason for doing and say different things, too many officers are obliged to confess their ignorance.

Is it right that the members of a craft should be so densely ignorant of our institution, the oldest, the deepest, the most beautiful in the world? For it is within their province to learn and it is a duty that each owes to himself to know something about that which he is a part. Learn we should and if not of our own volition, then order of the Worshipful Master.

By some this might be considered harshness, but not one of them but we appreciate the reward in the satisfaction it would afford him. Nor can it alone afford satisfaction to the individuals, for through that knowledge lodges would acquire the strengthening interest that knowledge brings.

It were better that we raised up Masons and more enlightened Masons than that we turn out thousands a year with little more knowledge of Masonry than the day their petitions were accepted by the lodges.

Before advancing the candidate required to show suitable proficiency in the preceding degrees. Does commit to memory something that to most of them is almost wholly devoid of meaning constitute suitable proficiency? By no means. Only after learning the meaning of otherwise empty words and phrases can one be said to have attained suitable proficiency.

How long would the business last who fails to show interest in learning why he does things in a certain way?

Is it not better that we apply a

business sense to Masonry and learn why we do and say certain things? Would not our institution gain thereby and acquire the strength that numbers alone cannot give it?

Examine candidates for proficiency in their knowledge of the meaning of what they are required to learn as well as in their ability to recite ritual before advancing them and the result will be fewer Master Masons, but better and more enthusiastic Masons and members more valuable to our institution.—"Palestine Bulletin."

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**THE GERMAN AND AMERICAN  
GRAND LODGE OF A. F. &  
A. M. OF TEXAS.**

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And Jurisdiction for Universal  
Freemasonry.

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To the Supreme Lodge in the American  
Masonic Federation:

San Antonio, Texas.

July 30, 1912.

WHEREAS, at special meetings of the St. Johns Grand Lodge of Illinois and other Grand Lodges in the United States, and at a special session of the German and American Grand Lodge of Masons of the State of Texas, the calling of an International Masonic Congress to be held in Luxemburg, Europe, on November 4th, 1912, was heartily endorsed; and

WHEREAS, the purpose of this Congress is to enable Grand Lodges which have not heretofore established their legitimacy and recognition to establish same, and for the purpose of uniting into one common brotherhood for the good of all people all the Grand Lodges of the world which believe in and practice Universal Freemasonry, and not local Freemasonry; and

WHEREAS, we feel that every worthy Mason of good repute is entitled to be received, and as such, and that he should not be excluded from the institution by racial or prejudice against color, na-

tionality, tongue or religion; and

WHEREAS, we feel that many Grand Lodges in the United States do not see in the proper light the right which Masons of foreign tongues have, to have lodges of their own languages, and that other difficulties and misunderstandings have arisen which should be determined and settled by an International Masonic Congress, at which may be represented all Grand Lodges believing in Universal Freemasonry, and believing it to the best interests and necessary to the welfare of the Masonic Order;

THEREFORE, we do here and now sanction and urge an International Masonic Congress to be held at the time and place mentioned and that this notice be published over the known world inviting Masons to attend this convention, informing them that at this Convention will be discussed many questions touching on the welfare of the order, the Status of colored Freemasons in the United States, and information valuable for all Masons in the world.

In accordance with the resolution adopted by many Grand Lodges in the United States, and the German and American Grand Lodge of Universal Masons, this invitation is extended to your Grand Lodge and its subordinate bodies to be represented at that Convention, authorizing your Delegate to take such steps for the good of Freemasonry as he may deem necessary and proper.

By order of the German and American Grand Lodge of Masons of the State of Texas and Masonic Jurisdiction:

C. O. DAUNIS,

Grand Master.

DAN O. DANHAM,

Grand Secretary.

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**EIGHT HUNDRED WOMEN FOOLED  
ON "GARTER RITE" AT MYSTIC  
SHRINERS' OUTING.**

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Having won fame for his original

stunts at ceremonials of Almas Temple, Ancient Arabic Order Nobles of the Mystic Shrine, since his election as potentate, William Hamilton Smith added to his long list of achievements yesterday when 800 women, including wives and guests of nobles of Almas Temple, on their annual excursion to Marshall Hall, were unwittingly taken in when the "Oriental rite in commemoration of the Moctid of Sheik Yamas" was conferred upon them.

The event had been announced in the programme as a wonderful celebration entitled "Yamas Ibn Eddin." Three men, dressed as women, were asked from the audience at the same time that five women were invited to come to the platform and receive the Oriental rite. One of the men, dressed as a woman but not recognized as a man by the audience, was first selected to receive the solemn rite.

After being requested by Potentate W. Hamilton Smith, who conferred the order, to kneel, the willing neophyte was crowned and given the secrets of the order which the recipient swore not to reveal. The neophyte being still willing to receive the full rights to the order, Potentate Ham Smith proceeded to place a silk garter on the right leg of the "woman" just above the knee.

When the real women who had been selected to receive the Oriental rite, saw what occurred they immediately rushed from the stage and tried to get away, but the guards caught them and said although they screamed and were quite frightened, they received the order and the garter was placed on the right—it was just above the elbow. The "woman" then unmasked and all saw the hoax and the air rang with cheers.

The souvenirs presented to the women as proof of the event were silk garters, 800 pairs being given out. The garters were presented to Almas Temple for the souvenirs of the event by the Calvert Company.

Potentate Ham Smith was much pleas-

ed last night over the success of the excursion. There were probably persons who made the trip. A game between teams from Oriental mandery, No. 5, Knights Temple, Almas Temple, Arab patrol was by the former, 7 to 3. A program of fancy dancing by the pupils of Madeline Smithson was a feature. The excursion was given for the benefit of Almas Temple's Christmas basket. —Wash. Her., 8-28, 1912.

#### "CRETHERN BE NOT DECEIVED."

In the August number of the "Universal Freemason" we printed a letter from the "Supreme Grand Royal Chapter of Scotland" sent to Bro. M. E. Thomson, with his reply thereto. In this letter it was charged that Bro. Thomson was and had been acting in working for the American Masonic Federation, and that in consequence said S. G. R. A. C. was going to expel him. The reply to the letter showed that Bro. Thomson had admitted that

his chapter two years previously, and consequently was not a member of the S. G. R. A. C. any longer. This is patent though it was, it did not seem to acknowledge, as that would serve the purpose of their American employers which required them to through the farce of expelling a member from their Chapter who was not a member of it, so the farce proceeded. The bill of expulsion was issued, and something more was necessary to complete the plan. What did this expulsion matter to the BB. in Scotland who were not interested? It was for the benefit of the York Rite in America that the farce was enacted, therefore it must be published in America; therefore copies of proceedings containing this proposed expulsion has been sent to all the newspapers that have been known to publish reports favorable to the A. M. F., as the following extract from a letter sent by a Brother will show:



other day the Master of the Lodge gave me some pamphlets were mailed to him from Scotland. They are the Year 1912-13 of the proceedings of the Grand Royal Arch Chapter of containing names of Grand Master, Supreme Committee, Members, and Proceedings of the Grand Chapter and Quarterly of the Supreme Committee. Following is the "Special Case" of the Committee at a meeting of June 7th, 1912:—

**"Special Case."**

Grand Scribe E. reported that, in answer to an application which had been made to him, through Chapter Apr. No. 1, a demit in favor of Companion M. McBlain Thomson, at present residing in America, and following upon certain information and documents had been placed in his hands, he had issued the demit, to enable the Supreme Committee to give him information in the information placed before the committee were of the nature that a prima facie case had been established against the Companion mentioned, for being actively engaged in the working and establishing of Spurious Bodies and Degrees in America and elsewhere not recognized by the Grand Lodge of Scotland, and of the Bodies with which it is known that the Companion Thomson's connection with these Bodies and Degrees appear to be serious reflections upon him." In the circumstances, the Committee decided they had no option but to issue the Demit be met in the form of a demit, and that Companion Thomson be placed under suspension interim.

The matter was remitted to Companions W. G. Graham, and Grand Scribe E. to prepare a statement of the charge against the Companion mentioned, and to be served upon him at

the earliest opportunity, to be answered within the period mentioned in the Constitution in respect to Petitions and Complaints, or such other period as the Special Committee mentioned might fix."

The following is from their meeting of Friday, 6th September, 1912.

**Present—**

Companions, Harriet, Chairman; Peacock, Scott, and Calder.

.....

"A copy of the charge prepared and served upon Companion M. McBlain Thomson, and also his acknowledgment of receipt and his explanations and answers were submitted. In respect of the gravity of the offences admitted, it was decided to expel the Companion named."

And the Bro. pertinently asks the question, why is it that a body away in Scotland, the very existence of which is unknown to us, and of whose degrees we have no knowledge, takes this interest in our affairs? What interest is it to us whether Bro. Thomson ever was a member of it or no, whether he is now or no, any more than his connection with a Lodge of Oddfellow, a Camp of Woodman or any other extraneous organization, there must surely be some reason for it.

There is a reason, and it is this: There were four Masonic bodies in Scotland with which Brother Thomson was a member, viz—, Grand Lodge, Chapter, Encampment and Council from two of these he dimitted, the two first, The American York Rite finding that nothing they could do in the shape of open persecution, or secret machination in this country could stop the progress of the A. M. F. and entertaining the mistaken idea that to strike at Bro. Thompson was a blow dealt to the A. M. F., they approached the Grand Lodge and Grand Chapter of Scotland with appeals for help. The Grand Lodge, though fallen far from the position it once held, and willing

to help its American allies as far as it dare, balked at staging the childish farce of professing to expell a man who was not a member of their body. The Chapter proved a more willing tool. In the first place they had no reputation to lose, so were not bothered on that score, in the second place their Grand Secretary is being at the present time sued in the Scottish courts by the Grand Encampment of Scotland for the restitution of funds and other property misappropriated by him. Of the Grand Encampment, Brother Thomson is a Past Grand Master, and Grand Representative for the U. S. A. so that a blow aimed at him might be considered a left handed blow at the Grand Encampment. The whole thing is the veriest Childs-play, not worth a moments serious consideration were it not that it shows to what straits the York Rite is reduced in its unsuccessful war against the American Masonic Federation.

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**LIST OF OFFICERS ELECTED BY  
VALLEJR COUNCIL OF KADOSH  
INSTALLED SEPT. 23RD.**

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Emeneut Commander—Corwin Seth Perry.

Marshall—Thomas Maxwell Grant.

Capt. General—Carl Derganc.

Central Capt.—Frank Murray Wynkoop.

Orator—Chas. Henry Bourne.

Chancellor—Louis H. Smith.

Treasurer—Chas. Avery Brown.

Usher—Peter Christiansen.

Usher—Jose. Angel Leal.

Expert—Henry Hollman.

Master of Ceremonies—Patrick John Kennedy.

Capt. of Guard—George Alexander Cook.

Almoner—Nels. Hokanson.

Tyhr—Michael Sessler.

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**BEFORE AND AFTER.**

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I employ the heading and had no idea

of a patent medicine when I employ the words.

Before I was approached on Masonry I had conceived the idea that Masonry was Ideal. The one society in which was held the embellishments that connected the good of this earth with the Supreme Architect of the universe, as far as Masonry itself is concerned I still believe it to be the past, and something better than this world affords.

When a candidate is entered, passed and finally raised to the Sublime Degree of a M. M. ordinarily he thinks his work is done when in reality it has only begun. Now the question comes, is it worth while? In the first place, to join the order with varied intentions, some for social distinction, some for political preference others again for financial gain, and in falling in any of the aforesaid callings, those men generally fall by the way-side, because all who join Masonry cannot be leaders, and a man has that calibre which does not make a leader, he does not require to join the Masonic order in order to be a leader of men. It is only the dreamer or conliver who thinks joining the Masonic order may give him prestige over his fellow-man; as set forth, this is a picture of men joining the order to get something out of it.

Let us seek the other side or look for intellectual light and knowledge in Masonry and the duties that it teaches. Casually let us scan some of the duties: 1st, to support the Master and Wardens in their duties, by being present; second, to visit the sick and afflicted and by your presence and prayers bring sunshine to those so distressed. Take care of the widows and orphans. Now let us see what recompense we masons may expect to get from our hours at Lodge, yearly dues, attending duties while there, and perhaps being upon to donate to a worthy cause besides the cost of admission to the order.

Any brother who has stood beside

# THE UNIVERSAL FREE MASON

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No. 6

## OFFICIAL.

The attention of Lodge and Council Masters is called to the necessity of being posted on the laws governing their duties, especially in relation to verifying semiannual returns made by the Lodge's secretaries to the Grand Secretary General, and installing the newly elected officers of the lodges. It is only the Deputy of the Supreme Master that can perform this duty legally, and before he can do so he must assure himself that all the laws have been complied with, that the proper returns have been made and that the proper officers receive the installed degree and that the proper returns thereof have been made to the Grand Secretary General. The last official act of either the Lodge or Council Deputy is to install his successor.

All Lodges and Councils when electing officers for the coming term must choose a Brother who must be an installed Master or Commander—as the one may be—to act as Deputy for them, the name of the Brother thus recommended must be at once sent to the S. G. M. that a commission might issue in his favor prior to St. John's day.

## SCOTCH MASONRY.

(Continued.)

Before proceeding further with this inquiry, it may be well to state that in Scotch Masonry the various degrees are grouped under the following divisions,

viz: Blue, Black, Green, White, and Purple Masonry.

Blue is the appropriate color of the first three degrees which have been thus designated. Morally, it teaches that the Mason's mind and virtues should be as expansive as the vault of heaven itself. Blue, was, and still is, the trade color of the operative masons, as it was also of the squareshmen.

In most countries it is only the first three degrees which have been called "Blue Masonry," and hence, their Lodges are called "Blue Lodges." In Scotland the Mark degree is included, and there are still living Masons who received the Funeral Step, Fellow Craft Mark, Master's Mark Architect, Grand Architect, and Chair Mason as a part of Blue Masonry.

But, at present, in all English speaking countries, Blue Masonry, is known as the first three degrees, including the Mark, better known as the Craft Degrees.

Red Masonry, consists of the following degrees, viz: Funeral Master, Fellow Craft Mark, Master's Mark, Architect, Grand Architect, Master of the Blue, Past Master, Royal Ark Mariner, Fugitive Mark, Link and Chain, Jacob's Wrestle, Scarlet Cord, Brotherly Love, Royal Master, Select Master, Most Excellent Master, Excellent Mason, Super-excellent Mason, Holy Royal Arch, and the installed degrees of Noah, J., H., and Z.

The Capitular degrees are degrees wrought in a Chapter, under the head

of Red Masonry. In English speaking countries, the Degrees embraced under this head differ in nearly every jurisdiction from England, where there is only one—The Royal Arch Degree alone. In Scotland, where, under the Early Grand Chapter, there were eighteen. Since the union of Royal Arch Masonry in Scotland under one head, the Capitular Degrees proper are the Excellent Mason and Royal Arch. The Degrees, and enumerated as Red Masonry, and which were formerly wrought by the Early Grand Chapter, are now under the control of the Scottish Grand Council of Rites.

The clothing and jewels of Red Masonry, the Capitular Degrees, consists of the Royal Arch Apron, which is of white lamb or kid skin, from fourteen to sixteen inches broad, and from twelve to fourteen deep, with a triangular flap, the point of the flap reaching to the middle of the Apron, trimmed with crimson ribbon; on the flap the tau within a triangle.

The jewels of the Grand Mother Chapter are: Grand Z., a sword and sceptre crossed; Grand H., an eye radiated; Grand J., a Priests breastplate; Deputy G. Z., sword and sceptre on a triangle; Grand Scribe E. and N., cross pens; Grand Treasurer, cross keys; 1st Grand Sojourner, a pick-axe; and 2nd Grand Sojourner, a crowbar; 3rd Grand Sojourner, a spade; Grand Captain of Vells, tents the color of their veils; Grand Sword-bearer, a double edged sword; Grand Janitor, cross swords; all within an arch supported by two pillars resting on seven steps, on the top step between the pillars an altar with a scroll on it, on the front of the altar the monogram of the three Grand Masters; on the front of the steps a triple tau. All the jewels are of gold or gilt, and hang from a broad crimson collar of watered silk.

There are what is called the Cryptic Degrees, a part of this division, and they are thus enumerated in an English work called "By-ways of Free Masonry" and we quote as follows: "There are four de-

grees conferred by the Grand Council, viz: Excellent Master, Royal Master, Select Master, and Super-excellent Master. These are called the Cryptic Degrees. Possession of these degrees is a necessary preliminary to admission to the Holy Royal Arch under other than the English jurisdictions in some countries. In England they are conferred on Royal Arch Masons only."

If we were to accept the English system, we might make reference to division of Blue, Red and Black Masonry as understood by them. The Grand The Royal Arch, The Mark, The Cryptic Degrees, The Templars, and the Rose Croix, which is their 18th degree. But, as we are striving to unite Scotch Masonry, we do not desire to depart from that order.

Before leaving the consideration of this division of Masonry, it may well to introduce a short article from the "Scottish Freemason."

"Royal Arch Free Masonry, more properly called the Holy Royal Arch, is the seventh degree in the York Rite, and by some is styled the summit of ancient Free Masonry. Dermott says of it: 'This I firmly believe to be the heart, and marrow of Free Masonry.' And Hutchinson, speaking of it, uses the following remarkable language: 'Moses was commanded to pull his sandals from off his feet on mount Horeb, because the ground whereon he trod was sanctified by the presence of the divinity, so the Moses who would prepare himself for this exalted stage of Masonry, should advance in the paths of truth, be divested of every degree of arrogance, and approach the steps of innocence, humility, and to challenge the ensigns of an order whose institutions arise on the most solemn and sacred principles of religion.'"

This Degree brings to light many essentials of the Craft, which were for space of 470 years buried in darkness and at the same time impresses on

of the possessor the belief of a  
being, and the reverence due to  
his name. After the death of Solo-  
mon, ten of the twelve tribes revolted  
from his son Rehoboam (as giver of  
burden). The tribes of Judah and Ben-  
jamin, however, continued faithful to  
the house of David, and were ruled by  
the descendants of Solomon, until in the  
fourth year of the reign of Zedekiah, (the  
King of Justice), the city was taken,  
after a siege of 18 months, by Nebu-  
d-nezzar, King of Babylon, who des-  
troyed the city, set fire to the Temple,  
and carried away most of the inhabitants  
as captives to Babylon, 416 years after  
the Temple had been dedicated to Jeho-  
shaphat by King Solomon. The tribes of  
Judah and Benjamin remained in cap-  
tivity 70 years at Babylon, until Cyrus,  
in the first year of his reign, commiser-  
ating the calamity of the Jews, issued  
an edict, permitting them to return to  
Jerusalem and rebuild the house of the  
Lord. This they did under the care of  
Sheshbazzar, Prince of Judah, and Joshua,  
High Priest, who superintended the  
work, while Haggai, the Scribe, insti-  
gated his countrymen, by his eloquence,  
zeal and diligence, in the pious labor.  
In the year 1797, as no great Chap-  
ters were in existence, a competent num-  
ber of Companions, possessed of suffici-  
ent abilities, proceeded under the sanction  
of a warrant, to confer the Degree  
of a Royal Arch, with the preparatory  
Degrees. But in that year a Convention  
of delegates from the several Chapters  
at Philadelphia met, and after mature  
deliberation, resolved to organize a  
Grand Chapter, which was accordingly  
done. Since that period the jurisdiction  
of R. A. Masonry, has been separated  
from that of the symbolic Degrees. The  
Officers of a Chapter are different in  
different countries. In England and the  
United States they are the three Principals,  
three assistants, and two scribes.  
Among them they are High Priest, King,  
and Captain, P. S. Masters of the  
Craft, and others. In Ireland, the three

Principals are addressed as Kings. The  
true origin of the Royal Arch is an im-  
portant question. Some writers assert  
that it was brought by the Templars from  
the Holy Lands, others say it was estab-  
lished as a part of Templar Masonry in  
the sixteenth century, and others again  
assert that it was unknown before the  
year 1780. Dr. Oliver, in a work of  
profound research on this subject, says  
there exists sufficient evidence to dis-  
prove all of their conjectures, and to fix  
the era of its introduction at a period  
which is co-eval with the memorable  
schism among the English Masons about  
the middle of the eighteenth century.  
It seems, as a result of a careful exami-  
nation of the evidence adduced, that  
before the year 1740 the essential ele-  
ment of the R. A. constituted a part  
of the Third degree, and about that  
year it was severed from that Degree and  
transferred to another by the schismatic  
body calling itself "The Grand Lodge of  
England according to the old Constitu-  
tion."

We have been given access to an old  
and valuable document, which purports  
to be the celebration of the 125th Anni-  
versary of St. Andrew's Chapter, Boston,  
U. S. A.

In this document, we find related the  
history of its organization in 1769, claim-  
ing a still earlier date, but its original  
records were destroyed by fire, and its  
records only date back to that time.  
This celebration was held at Boston on  
September 5th, 1894. The report com-  
mences as follows:

"Great interest is taken in the welfare  
of the Chapter, by students of Royal  
Arch Masonry, in both the new and old  
world, and all the more because of the  
extraordinary character of the earlier  
Records, the important services rendered  
by many of its honored and lamented  
members, and the zeal and intelligence  
of its present Companions, who are de-  
termined to carry on the good work so  
ably promoted by their illustrious pre-  
decessors."

Ellis, who has long taken a deep interest in everything pertaining to Masonic history, stated: "No one who would study the history of the Chapter Degrees, or trace their development from the birth of the Royal Arch to the perfected system of today, can fail to be interested in the record of the old Chapter. Bro. Ellis considers the Degree may fairly be dated back to 1740, and fortifies his decision with extracts from reliable works."

Bro. Hughan continues: "I quite think with Bro. Ellis, that the Chapter was due to the presence of the Army Lodges in Boston in 1769 (and earlier), who made possible the establishment of the Lodge as well as the Chapter. Those concerned in the start of the Chapter were No. 58 "Ancients" in the 14th Foot, of A. D. 1759; No. 106, Duke of the date of the earliest meeting, August 12th, 1769. Legend: "St. Andrew's Royal Arch Chapter" (above) and "Boston, Mass" (below). The medal is attached to a scarlet ribbon.

Its records show, that, the Chapter was an offshoot, practically, of the St. Andrew's Lodge, which was warranted on November 13th, 1756, by the Grand Lodge of Scotland. The date is not registered in the books at Edinburgh, but the number is entered as 81. In commenting upon the proceedings of this celebration, the late Bro. W. J. Hughan, the celebrated Masonic author, says: "The Orator, Bro. Warren B.

The invitation circular was dated September 5th, 1894, with the official seal, and the plate of the obverse and reverse of the commemorative medal is most attractive and artistic. It is of bronze, the obverse having three equilateral triangles within a trefoil, the circular tablet with St. Andrew's Cross covering the point of their union. Legend: "125th Anniversary (above), and 1746-1894" (below).

The reverse, represents the seal of the Chapter, and bears the ark of the Covenant, with the usual supporters, and

York, 94th Regiment, Grand Lodge Scotland, 1761; and No. 322 of the Grand Lodge of Ireland. The Master of the Chapter, August 18th, 1769, being the 29th Regiment, and so the S. W. and J. W. On the 28th of the month William Davis, a P. M. of No. 14th Foot) received the "Four Steps" that of an Excellent, Super-excellent, Arch. and Knikht Templar," later on, "the four Degrees of the Arch Mason."

This is the earliest known instance of the conferring of the Knight and of the "Four Steps" being grouped. Evidently there was no warrant granted in 1769 for working Degrees, and no authority either, the reasonable desire of brethren formed as to Royal Arch Masonry, being to make the degrees known, application to Scotland in 1762, and failed to secure such authority either for the simple reason that the Grand Lodge did not recognize the ceremony, neither did Ireland then, the only organization that did being the "Ancients of England."

The regular Grand Lodge of England uniformly declined to adopt these extraordinary ceremonies, but the seventh decade of the eighteenth century, many of the members supported Royal Arch Masonry, and from 1767 had a Royal Arch Chapter of their own, their subordinates being warranted in the same year as the records of the St. Andrew's Chapter begin."

Passing on to the recorded history of the Royal Arch, in Great Britain, we quote from Dr. Findel, the German historian. In his admirable work, "History of Free Masonry," we find much of interest regarding Royal Arch Masonry. The following may be regarded as appendage to Bro. Hughan's statement: English and Irish Royal Arch Masonry Speaking of the English movement, Dr. Findel says: "Henry Frederick Duke of Cumberland, was nominated Grand Master, May 1st, 1782, but in his absence

Carl of Ebingham was appointed Master. During his administration a new edition of the Book of Constitutions was prepared for the press and what is somewhat remarkable in the most likely private motives were not when Bro. G. Smith applied to publish his work on the "History of the Houses of Masonry." It was not him, though, as has been already said, Preston, and Hutchinson too, who took the "Spirit of Masonry"), but it had it accorded to them. The truth is true, owed this favor to his being disseminated among the English those mystical tendencies introduced by means of the Royal Arch Degree. Since the introduction of this Degree in England (for example in the constitution book of Northhous), the expression "Order" became generally used, instead of the former customary use of "Society" or "Brotherhood." The Royal Arch Degree, now the fourth degree in England, is in its essential elements decidedly French in its origin, received a somewhat different form in England, with additions from the other degrees then flourishing on the continent, and adopted by the schismatics "Ancient Masons," adherents of Dermott, who himself testifies that this degree was first introduced into England by the Grand Lodge of the Ancient Masons. Ramsey calls the French Royale the Non Plus ultra of Masonry. These "Ancient Masons" boasted of a beautiful composition as the "Summary and perfection of Ancient Masonry," they are quite in the wrong; for in this degree of the Royal Arch, there is little genius in it, and still less was fabricated from a confused collection of passages from the Bible, drawn from the Old Testament, from history and from religious dogmas and traditions. The unprejudiced observer must here discover the true character of Free Masonry, either in its primitive purity or comprehensive system, or is there any improvement

in the outward form or ceremonial, but only a falling off from the substantial groundwork of Masonry as it once stood."

The reader will notice, the unreliability of many Masonic historians, when they are called upon to relate matters, on which they differ from each other. Bro. Findel is anxious to attribute the Royal Arch to Dermott. The late Bro. Hughan, in reviewing the oration of Bro. Elles, (supra), says: "His exposure of the fallacy of crediting Dermott with the fabrication of Royal Arch Masonry is most refreshing."

Br. G. Kloss fixes the date of the introduction of the Royal Arch into England in the year 1744, and is of opinion "that the English first became acquainted with it during the Austrian War of Succession, between the years 1741 and 1742. From Bro. Fifield d'Assigney we learn, that itinerant Masons propagated this degree in Ireland before 1744 and he deplures, that some have been led away with ridiculous innovations, an example of which I shall prove by a certain propagator of a false system some years ago in this city (Dublin) who imposed upon several very worthy men under a pretense of being Master of the Royal Arch, which he asserted he had brought with him from the city of York; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry."

Bro. Findel, again evidences his displeasure, in plain language, in referring to the "Ancient Masons" and incidentally to the Royal Arch, in a note on page 164 of his work. He says: "This fact must be born in memory to judge the fables and pretensions of the so-called Ancient or York Masons and of the fabrications of the Royal Arch. As the York Lodge was inactive from 1730 to 1760, there could not be worked the Royal Arch Degree at that time, of which nothing was known. "He quotes Bro. Fifield d'Assigney as follows: "(1744). It is said there is held an assembly of Master Masons in the city

of York under the title of Royal Arch Masons, who, as their qualifications and excellences are superior to others, they receive a larger pay than working Masons." It may not be out of place here to repeat what we wrote in the October number of this magazine on page 80, quoting Bro. Findel again: "The Royal Arch Color is red, as that of the St. John's degrees is blue, and as the red color was first introduced into Masonry in 1730, when the Stewards of the English Grand Lodge were permitted to wear red ribands, and apron lined with red, as a mark of distinction, we may conclude that before this a Royal Arch Chapter nowhere existed.

We have introduced into this article the opinions of writers, that are so much at variance with each other, and so far away from the historical truth, that it may become necessary to explain our reasons therefore.

The student of Masonic history and Masonic lore, must reason from comparison, as so much history is colored to suit the feelings of the writer, and as Masonry of today is in no way different in this regard from Masonry of the past centuries, we are met with opinions both in and out of the Lodge room, that cause us to stop and reflect, and try and find a reason for the hope that is within us. Today, Masonry, or rather Masonic systems, are so abundant and so varied and so unstable in their operations, that, to determine the truth it is absolutely necessary to lend a willing ear to all details, and establish the faith of each system, upon the most reasonable and true foundation, and to do this we must hear all things and hold fast to that which is good.

All over the world, in all nations, and more particularly in our own land, are we brought face to face, with conditions that to the true Mason is deplorable. No language is too strong, nor epithets too vile, nor invective too harsh to withhold the severe criticism Masons hurl at each other, and even the sacred

## WHAT IS IT?

A good Brother from Chicago sent a marked copy of a Journal called "Triangle," published at Forestburg with the query "What is it?" We have seen the Journal before, in fact we receive it as an exchange, up to date we have not been able to make up our minds as to just what it is, so cannot give Brother the desired information. A Journal of the same name was published years ago in Philadelphia as the organ of a body styling itself a Regional Grand Lodge of the Spanish Grand Order working the A. A. S. R. This had but a ephemeral existence, dying in this volume, and we are under the impression that this is a resuscitation of it.

The so-called Regional Grand Lodge, which we believe this Journal is the organ, was chartered by an irregular Spanish body which works in opposition to the National Grand Lodge of Spain and cannot with justice be called a Masonic order, as neither its laws nor ritual is Masonic.

The marked article in the copy sent us is entitled "Heights and Depths," have read the article and tried to get the idea that the writer meant to convey. In this we have failed unless indeed the writer meant to show to what heights of absurdity, and depths of ignorance could ascend and descend. He states this when he gravely talks of Bro. N. Pompilius, 715 years B. C., as founder of Masonic lodges which were divided into Apprentices, Fellow Crafts and Masters and he seems to believe it, though in another sentence he says it is our duty to make masonry the object of serious study."

The writer of the article seems to have once started on the road to knowledge as he says that 1908 he read a number of the "Universal Free Mason." He has not have read any more numbers and would have learned more of the heights and depths. Life is too short, and there are too many things of importance



ed to bother with such trifles as  
such as this.

### LODGE MEETINGS.

Some time ago Lodge Secretaries were  
ed to send in the dates and  
of meetings of their several  
Below is all that he responded.  
to make this request as this  
knowledge is of great benefit to the  
other who is traveling and wishes to  
et with his Brethren in the cities he  
y visit.

Lodge St. Clair No. 33, meets 1st and  
Mondays of the month at 180 Wash-  
ton St., Chicago, 4th floor of the K.  
P. Building, John Mirabile R. W. M.

Trinity Lodge No. 44, meets 1st and  
Wednesdays of each month at the  
Union Hall, 1923 1-2 1st Ave., Seattle.  
Washington.

Robert Burns Lodge meets on the 2nd  
and 4th Wednesdays, same place.

Harmony Lodge No. 15 meets 1st and  
Wednesdays in K. of P. Hall, 67  
1st 2nd St., San Jose, California.

Garibaldi Lodge No. 6, meets every  
1st and 3rd Thursdays, 161 1-2 South  
St., Salt Lake City, Utah.

St. Johns Lodge No. 8, meets every  
Friday evening at 8 p. m., 542 So.  
King St., Los Angeles.

### ROB ROY LODGE

Meet Same Place Every Friday Night.  
Leona Washington Lodge No. 42, Cle-  
m., meets every evening in the  
Union Hall, John J. Kasbenikov, sec-  
retary.

Union Lodge No. 2, meets on the  
1st and 3rd Saturdays of each month  
at the O. F. Hall, Diamondville, Wyo.  
Zilch, secretary.

### ON PRESENTING THE LAMBSKIN APRON.

By FAY HEMPSTEAD.

Poet Laureate of Freemasonry.

Light and white are its leathern folds;  
And a priceless lesson its texture holds.  
Symbol it is, as the years increase,

Of the paths that lead through the fields  
of Peace.

Type it is of the highest sphere.

Where the deeds of the body, ended  
here,

Shall one by one the by-ways be  
To pass the gates of Eternity.

Emblem it is of a life intense.

Held aloof from the world of sense;

Of the upright walk and the lofty mind,  
Far from the dross of Earth inclined.

Sign it is that he who wears

Its sweep unsullied, about him bears

That which should be to mind and heart,

A set reminder of his art.

So may it ever bring to thee

The high resolves of Purity.

Its spotless field of shining white,

Serves to guide thy steps aright;

Thy daily life, in scope and plan,

Be that of the strong and upright man.

And signal shall the honor be

Unto those who wear it worthily.

Receives it thus to symbolize

Its drift, in the life that before thee lies.

Badge as it is of a great degree,

Be it chart and compass unto thee.

Little Rock, Ark., March 19, 1912.

—Ex.

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## EDITORIAL.

Our thanks are due the Illustrious  
Brother Theodore Reuss, Most Worship-  
ful Grand Master of the Grand Lodge  
of the German Empire of the Scottish  
Rite, for the formal Patent of appoint-  
ment as the Grand Representative of that  
August Body near the Supreme Lodge  
of the American Masonic Federation;  
also for a handsome Diploma of honorary  
membership, a copy of which we give in  
another column.

The enemies of Universal Masonry are  
showing how desperate they consider the  
situation by the efforts they are making  
all along the line to retard the progress  
of the A. M. F. Reports reach us from  
Detroit, Michigan, in the east, to Oregon  
and California in the west, of both open  
and overt attempts to suborn our BB.  
and always without success. It is true  
they occasionally find a traitor whom  
neither honor or obligation can bind,  
and these for a time they use until find-  
ing how impregnable our position is, the

traitor is dropped in disgust for the  
and rotten thing that he is, scorned  
those he has turned against and ven-  
tried to hurt, and despised and hated  
by those who employed him.

It hurts the BB. to think that  
men? gain entrance to our lodges.  
this need not be a subject of wonder  
surprise when we consider that of  
twelve chosen by the Master, one  
one was Judas, need it be a matter  
such surprise that we cannot find the  
so close but some unworthy one  
creep in? In no case has this per-  
son affected our BB. except to  
them stand closer together. From  
land Bro. Somerville, the Deputy  
Charge, reports that the BB. stand  
together as a unit; they have demanded  
speedy trial as guaranteed them by  
constitution but the District Attorney  
a York Rite Mason, and having for  
assistant the Grand Master of the  
Rite for the State, keeps putting it  
knowing no doubt the weakness of  
case.

In Bakersfield, California, where  
Spilmer, Deputy in Southern California  
has organized a lodge, the York Rite  
Master and Grand Lecturer have  
personally visited our BB. in an un-  
successful effort to induce them to leave  
A. M. F. Argument of all kind  
used, but BB. not over five weeks in  
order were able to confute them. A  
ment falling threats were made to  
cost our BB. and ruin their business.  
to make our BB. firmer, saying that  
cause must surely be bad which dep-  
ends on such tactics for support.

We had the pleasure during the  
past of a visit from Bro. Nicholas  
R. W. M. of Universal Lodge, Detroit,  
Michigan, and spent a pleasant day  
with him. Bro. Nicholson is enthusiastic  
the work and prophesies big things  
store for the order in Detroit. Just  
as elsewhere the BB. are well informed  
in the history and principles of the Order.  
Not only have they faith in the A.

For they can give a reason for the law when there is none. This is as it should be. A candidate should be accepted only if he does not clearly understand the position of the lodge, and as soon as Entered Apprentice education should be pushed. It has never been our boast that there are no "Pin" Masons and more learned men in the lodges of the A. M. F. than can be found elsewhere in this country and of ours; and we wish it to remain so.

At the time this issue of the "Universal Free Mason" is in the hands of the readers, many of the lodges will have elected their officers for the coming term, and others will be on the eve of doing so. We enjoin on the officers elect the careful study of the laws of the A. M. F. and of their own lodge. This is absolutely necessary for the efficient working of the lodge. Those officers whose duties are of a ritualistic nature should be well posted in that work, and the monitorial work should be gone through with as fully as possible. While we do not mean to say that all, or nearly all, that there is in Masonry consists in the proper dramatization of our magnificent and impressive ritual, yet we have always seen that where the ritual was properly exemplified with the full monitorial and musical features, the lodge was in a more healthy condition, and the brethren were more interested than when the ritual was gone through in a slipshod way with the Monitorial and Musical features left out.

A few complaints have reached us about brethren being compelled to take the Installed Degree. This is a mistake. No brother is compelled to take any Degree. The law of Universal Masonry, an Entered Apprentice can sit in the lodge and not advance no further. Of course he is subject to certain disabilities that others are exempt from; so no brother is compelled to accept any office in the lodge unless he so desires, but, if he

accepts certain offices, viz: R. W. M., L. M., S. M., Senior or Junior Warden, the law says that he must receive the Installed Degree. The reason for this is obvious, under certain circumstances, either of these latter four B.D. might be called on to fill the Chair of the Lodge, thus they could not do were they not in possession of all the Degrees that might be given in the lodge. No one is compelled to accept an office, but accepting it he must obey the law governing that office.

We have frequently commented on the absurdities and inconsistencies of the York Rite system, especially as to their recognition of and affiliation with foreign Masonic powers. As a further example we append two extracts from leading journals.

"The Jurisprudence committee of the Grand Lodge of Nebraska recommended the following in its report to the Grand Lodge, and it was adopted:

"7. Brethren hailing from the Grand Lodge Valle de Mexico, or any other jurisdiction, should not be admitted to our lodges as visitors, or be permitted to affiliate therewith, so long as their Grand Body is not in fraternal communication with this Grand Lodge." Looking over the list of Grand Lodges which are in fraternal communication, we find that Belgium, all the Grand Lodges of Germany, Holland, Chile, Italy, York Grand Lodge of Mexico, Norway, Porto Rico, Sweden, Switzerland (Alpirat), to name just a few as we glance over the list, are not included. Yet all of these Grand Lodges are recognized by some of the jurisdictions in the United States. A Nebraska Mason might sit in a lodge with a stranger from some foreign country in Yankton or Sioux City, but he would not be allowed to do so in Omaha. In certain cases a Nebraskan might define clandestinism as "Crossing the Missouri River." A silly state of affairs and one that should be remedied through conference of American Jurisdictions."

We extend our hearty congratulations to Bro. W. F. Lewis of George Washington Lodge No. 44, of Cle Elum, Washington, on his election to the exalted position of Mayor of that City. In electing our Brother to the highest civic office in their gift, the voters have shown wise discrimination and we are sure the Mayor will reflect as much honor on the City by an able and clean administration, as the City has done on him by electing him Chief Magistrate.

### THE CHARLESTON VERSUS THE CERNEAU RITE.

As an aftermath from the much heralded Congress recently held in Washington, D. C., there is published in the Tyler-keystone a letter addressed to that congress by Bro. Major Bayliss who is the leader of one of the Cerneau Councils. The letter is very interesting, and while much of it is a recapitulation of facts often presented before in the controversy regarding priority and legitimacy between these rival claimants to the title "Scottish Rite", there are some points which while not new, have been so seldom touched on as to be practically so. The Southern Jurisdiction when it could no longer maintain the old lie of Kingly origin, adopted the newer but no less false claim to be the Mother Council of the world, basing the claim on the contention that there had not been a Rite of 33 degrees before Dalcho and Mitchell formed the Charleston Council. Bro. Bayliss pricks this bubble completely by showing that this arrangement existed long before.

That in 1767 Andrew Frankan conferred the 33rd and other degrees on Brethern in Albany, New York. This Frankan received his commission from Stephen Morin who received his commission from the Council of Emperors of the East and West of Paris.

In 1780 Moses Michael Hayes conferred the 33rd and other degrees on

Brethern in Newport, R. I. Hayes received his commission from Frankan.

In 1796 Hyman Isaac Long conferred the 32nd and 33rd on ten Brethern in Charleston, S. C., and Long was commissioned by Cohen who was commissioned by Spitzer who had his commission from Hayes.

Having shown the falsity of the claim of the Charleston Council to be the original arrangers of the 33rd degree system or the fabricator of the 33rd its kind, Bayliss proceeds to show that the Southern Jurisdiction Council is not even the original old Charleston fraud, which died and remained dead for nearly a century before Albert Pike proposed to revive it, which operation of Albert's was not a revival but the creating of a new organization.

So far Bro. Bayliss' task was easy. The Charleston Rite has long been known as a fraud, but when it came to proving the legitimacy of his brand of "Scottish Rite" we do not think that Bro. Bayliss is so successful. We do not mean by this to say that the Council established by Joseph Cerneau was not legitimate, nor do we intend to enter into an argument as to whether Bayliss or Prevost branch of the Cerneau Rite are the most legitimate. We make the plain statement that none of them have any more right to represent that Council than the Southern Jurisdiction Council has to represent the Charleston Council of 1802.

The original and legitimate Cerneau Council by its own voluntary action merged with the Supreme Council of Terra Firma, South America, etc., and ceased to exist, becoming by this merger in 1832 a part of the Supreme Council of the Western Hemisphere. As testified by Folger and other reliable writers, the Cerneau part of the West Hemisphere Council died, so dead, that the Marquis de La Fayette who became the head of the Cerneau succeeding St. Laurent, the first Grand Master, in 1838 could find no trace of it existing, except that represented

the Grand Consistory of Louisiana, which  
 the plenitude of his power  
 Commander erected into a  
 Council to succeed the defunct  
 Hemisphere Council, which had  
 the Cerneau and Terra Firma

Alleging that the act of Bro. Foul-  
 Commander of the Supreme Coun-  
 of Louisiana in installing the BB.  
 who in 1846 professed to  
 the Cerneau Council, gave the re-  
 prima facie legitimacy as a Su-  
 preme Council, it could not make them  
 the original Supreme Council established  
 Cerneau in 1807, as that Council had  
 come part of the Council of the West-  
 Hemisphere, all of whose authority  
 since 1839 been vested in the Su-  
 preme Council of Louisiana.

Neither can Bro. Bayliss claim descent  
 from the revival of 1846 as, that body  
 with the Northern Jurisdiction  
 Council of Raymond in 1863, and the  
 present Supreme Council of the Northern  
 Jurisdiction is that same Council with  
 changed name, therefore, the Supreme  
 Council that Bro. Bayliss represents is a  
 one founded in 1881.

showing thus that neither the South-  
 Northern or Cerneau Councils can  
 legitimate descent from the Coun-  
 formed in Charleston in 1802, or New  
 in 1807, our interest is purely aca-  
 c, as the legitimacy of either party  
 does not affect us, neither of them  
 have right to use the name "Scottish"  
 their Rite, if by the use of such  
 claim is made that their Rite  
 sanction of the Scottish Grand  
 not used in this sense, then  
 would suggest that both parties  
 the name which is no more

appropriate to them than would be the  
 use of the name Chinese or Japanese.  
 Let them adopt a name that would mean  
 something when applied to them, and  
 would not be a lie, and the degrees  
 worked in the Lodges and Councils  
 in the American Masonic Federation  
 would be the only ones to use the name  
 "Scottish" as they are the only ones  
 who have a legitimate right to the  
 title.

### WHAT IS MASONRY?

How often is this question asked with-  
 out any regard to the true meaning and  
 purpose of what Masonry is. If one were  
 to answer this question by what he sees  
 and hears of Masonry of the present day  
 in America, his answer would be the  
 almighty dollar. In these days when one  
 cannot be a Mason unless he belongs to  
 a certain rite or body which the other  
 does not recognize, then he is clandestine.  
 If we study Masonry back through  
 the centuries that have gone by and  
 which we of the present day try to imi-  
 tate, is there such a word as clandestine  
 ever made mention of until the present  
 grand lodge system. Masonry is sup-  
 posed to be a society for the further-  
 ance of the true principles of Universal  
 Brotherhood of mankind throughout the  
 world of society where men of every  
 nation, creed or color can meet on an  
 equal footing, and practice the true prin-  
 ciples of christianity as it is taught in  
 the Bible. If each and every one were  
 to make himself proficient in the doc-  
 trines as laid down in that Holy Book,  
 and on which each and every one of us  
 first saw Masonic light, then we would  
 hear less of the taunts and sneers of

these who think that they are the only true Masons. Masonry does not consist in simply paying out so much money and taking so many degrees, and being proficient in answering all questions pertaining to the ritualistic work, although such things are essential for the furtherance of the order.

Although some are born to fill more elevated stations in life than others, yet, in the grave all are on the level and even in the breast of the poorest beggar who grovels in the dust may be found the truest principles of Free Masonry, even, although he may never have crossed the threshold of a Masonic lodge. Even nowadays in some Rites it is evidently not the man or his character that is looked into but his business, as note the resolution passed by the Grand Lodge F. & A. M., or York Rite Body of California; that henceforth they would receive no one who was a saloonkeeper or bartender, or in any way connected with such business, or those in the order who were connected with such business would be expelled from the order.

Why did they not at the same time form a resolution prohibiting any of these members from entering any saloon or any place where liquors were sold, and that any member who did so would be expelled from the order. The one would be just as binding as the other. For if people did not drink the liquors there would be no need for saloonkeepers and bartenders.

Does the Grand Lodge F & A. M. want to set themselves up as saints, or do they want to be made the laughing stock of the whole Masonic world. What are the duties of the W. J. W. of the Lodge? Are they not to call the craft from labor to refreshment, and from refreshment to labor? again, at the will of the R. W. M. to preside during the hour thereof, to see that the refreshments be not turned into intemperance or excess? What will our York rite friends use now instead of these words, or will they still use it and add more insults and mock-

ery to the ancient craft, the tenets which have been handed down to us from time immemorial?

Let us each and every one of us do our duty to our fellow creatures, whether they be Masons or not, by relieving their distress; soothing the afflicted, and at all times speaking words of comfort; and if a brother fall by the roadside, do not pass him by on the other side but let us whisper words of counsel in his ear and try to raise him up to a higher level than ever we ourselves have attained, then and there will we be practicing the true Masonry.

W. M. B. M. BEVERLY.

R. W. M. St. John's Lodge No. 1, Los Angeles, California.

CLANDESTINE MASONRY IN CALIFORNIA  
By C. W. Aldrich, 33 deg. Honorary

P. M. New England Lodge No. 1. At the clandestine Grand Lodge holding itself the Grand Lodge of America, Free and Accepted Masons, was the result of the action of the Grand Lodge interdicting its membership from the so-called Cerneau Scottish Rite. It is a very short statement in regard to that matter is necessary.

Not long after the formation of the so-called "Supreme Council of the United States Its Territories and Dependencies" commonly called the Cerneau Grand Lodge, 1881, so-called Scottish Rite Lodges under the jurisdiction of that organization were organized in California, and at degrees were offered to influential brethren for a nominal sum, quite a number of prominent brethren, not knowing the facts, united with these bodies, and among them being eighteen members of the Vernon Commandery, No. 1, of the Templar, the oldest Commandery of the Alleghany mountains, organized in 1818.

As the constitution of the Grand Commandery of the State especially recognized the Grand Lodge, Grand Council and Supreme Council of the Scottish Rite as the only

in the State, at the session of the Grand Commandery in 1884, was called up by the Grand Master, and a resolution was adopted that the Grand Commander should order to be taken to prevent the members of the Cerneau bodies affiliating with the Cerneau bodies. In 1886, charges having been brought against all the members of Mt. Zion Commandery who were known to be members of those bodies, all who did not renounce the Cerneau Body were expelled at a session at which the Grand Master presided and were expelled. A resolution was taken by the expelled members, but the action was approved by the Grand Commandery upon the report of a jurisprudence committee, to whom the members of the Grand Commander's committee referring to this matter was re-

ferred. At the session of the Grand Lodge in 1887, the bodies calling themselves the "Ancient and Accepted Scottish Rite Masons for the United States of America, Its Territories and Dependencies," commonly called the "Cerneau Bodies," were declared to be irregular, illegitimate, un-Masonic, and that they ought not to be countenanced by brethren. At the session of the Grand Lodge in 1888 a resolution was adopted that any member subject to the authority of the Grand Lodge who made, receive, communicate, or be present, or assist any one to apply for, or make any of the Cerneau degrees, should be subject to trial and expulsion from the rights and privileges of membership, and a declaration was also made that he did not hold membership in or allegiance to, any of the Cerneau bodies.

This action of the Grand Lodge was preferred in Goodale Lodge against thirty members, and them with violation of this by the Grand Lodge, and the members began legal proceedings at the trials, charging that the

edict was a violation of the ancient landmarks of the Order, and that there was a conspiracy to expel the plaintiffs without a fair trial. In the lower court a demurrer was sustained to the petition, upon the ground that whether it was un-Masonic conduct for a member of a lodge to become a member of the Cerneau body of the Scottish Rite was a question that was purely Masonic and one into the merits of which the court would not enter, and that the lodge had power to expel its members for un-Masonic conduct, and that the Grand Lodge had authority to determine what constituted un-Masonic conduct.

Upon appeal to the Circuit Court the demurrer was also sustained, but upon the ground that it would be presumed that the trial would be properly conducted, but that if it was not, the remedy should be sought in the judicatories of the Order, and this decision was affirmed by the Supreme Court.

Trouble having arisen in another lodge sympathetic with the Cerneau bodies, its at Bucyrus, where the majority were in charter was demanded by the Grand Master, and it was sought to enjoin the arrest of the charter by the Grand Master, but the action was not prosecuted to a decision.

In April, 1891, a number of the officers of New England Lodge, No. 4, at Worthington, were refused admission to a district meeting, because of their refusal to make declarations that they did not belong to the Cerneau bodies. At the next meeting of the lodge a resolution was adopted by the majority of the members declaring the lodge independent of the Grand Lodge, and a declaration to that effect was signed by all but eight of the members. These eight loyal members were recognized by the Grand Master, who issued a dispensation to continue work until the next session of the Grand Lodge, when a duplicate charter was issued to the loyal brethren. Similar action was taken by Horeb Chapter No. 3, R. A. M., and the loyal companions

were granted a duplicate charter by the Grand Chapter.

In Worthington there was a Masonic Temple erected in 1820, the title of which was held in trust, for the use of the lodge and chapter, but the seceders being in the majority they retained possession of the building, records and property of the bodies.

In June, 1891, representatives of the seceding portions of the Lodges at Worthington, Bucyr's and other points, met at Worthington, and organized a body under the name of the Grand Lodge of Ancient Free and Accepted Masons. This organization by the assistance of the disaffected Cerneau members succeeded in organizing thirty-four lodges in various places in the State of Ohio, and, claiming the right to organize lodges in other States, proxies of the Grand Master succeeded in establishing lodges in the States of Illinois, Pennsylvania, New York and perhaps in some other States. The fees for the degrees were placed at much less than the minimum fee of any of the regular lodges, and in the address of the Grand Master of the clandestine Grand Body, while he did not claim that one of their members could visit the regular lodges which knew of his affiliation, the claim was made that they were certain of obtaining such a standing that the old Grand Lodge would be compelled to follow the example of the Grand Lodge in 1813, and the Grand Lodge of New York in 1850 and 1858, in forming a union with rival organizations and receiving their membership without reinitiation. As their membership became discontented when they found that they were not recognized as Masons by other Grand Jurisdictions, they began to desert the organization, and many who originally were regular, renounced their allegiance to the irregular body, and asked to be restored to the regular bodies, and many were so restored, so that the officers of the Cerneau Grand Body sought to secure a union with the regular Grand Lodge upon the terms that all their

members should be recognized as such without reinitiation.

The Grand Masters and Grand Wards believing that this would be injurious to the fraternity and to the offering of a firm for rebellion, refused to recognize the organization, not only for this reason but because of the fact that the membership had been obtained by paying the fees below the minimum required by the constitution of the Grand Lodge, and for the further reason that the clandestine bodies had violated the principles of Masonry in soliciting membership, had received in this way many members who would not have been accepted by the regular bodies in the communities where they resided.

These reasons do not seem to justify the approval of one of the potent claims claiming to be Masonic, but which is to devote a large portion of its strength to defending or at least excusing clandestine Masonry.

In 1899, New England Lodge at Worthington, having become sufficiently strong, began proceedings to regain possession of the Temple, and took action which led the clandestine lodge to begin an action to secure the cancelling of a deed of a deed made by the original trustee, to another trustee selected by the regular lodge, to enable the regular lodge to oust the seceders, and in litigation of nearly eight years the court decided that the seceders by their secession were no longer members of the fraternity, and were not the real beneficiaries under the original deed of gift, and that the reasons for their secession could not be considered by the courts.

The effect of this decision was disastrous to the clandestine bodies. New England Lodge, all but three-fourths of the seceding members asked the regular body to recommend their restoration and with one exception the Grand Body acceded to their request upon their renouncing the clandestine bodies, and a large portion of the members who had been initiated in the lodges



After the secession presented their petition for membership in the regular lodge, with few exceptions they were regularly elected and initiated and became members of the regular lodge. Before doing this they disbanded as an organization, and restored the building, funds and records to the regular body.

This action took place in October, 1907, and its effect upon the other clandestine lodges of the State was such that at the session of the Grande Lodge in 1908 the Grand Secretary reported that the secretaries of the regular lodges could find only three of the clandestine lodges pretending to work.

If there is now a clandestine Grand Lodge nominally in existence in this State it is only as an excuse to peddle clandestine degrees by its officers, or is only maintained by lodges organized in other States.

The Scottish Rite Bodies organized at Columbus are reported to have lost their standing under the Cerneau Supreme Council, and they have assumed the authority of a Supreme Council of the third degree, but can only secure clandestine Masters, either from Ohio or other States, to purchase their degrees, so that clandestine Masonry in Ohio may be treated as a negligible quantity.—"The New Age."

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#### WHY DO THE HEATHEN RAGE, AND THE PEOPLE IMAGINE A VAIN THING?"

Many years have passed since the heathen penned these lines, and the heathen have continued to rage, and people have vainly imagined that error could beat the truth, and the strange thing is that continued failure seems to teach no lesson, so the Yorkists seem unable to learn the lesson which all history teaches that persecution has never aided a popular movement.

The Mass of Smithfield spread rather than caused the reformation in England, with the rack and the thumbscrew

of Torquemada kill freedom of thought in Spain, neither will all the open or covert opposition that the York Rite Masons of the U. S. A. can bring against the American Masonic Federation stop its progress, a recrudescence of petty persecution is appearing in different parts of the country, last month one of our lodges was raided in Portland, Oregon, and four of the DD. arrested, as usual the columns of the local press was filled with lies and vituperation and the usual choice stock of epithets hurled at us, as clandestine, fraud, fake, etc., and it was asserted that a U. S. Marshal would be sent to Salt Lake City to arrest M.M.B. Thomson, President General of the A. M. F. and take him to Portland for trial.

We thought it a pity to put the U. S. to this expense, so we went to view the situation. The trouble was the usual variety, the Yorkists had found a young member willing to be used as a tool, him they got to make a complaint to the effect that he had joined Robert Bruce Lodge U. D. A. A. S. R. in the A. M. F. believing that he was joining a lodge of the York Rite. When it is known that the complainant is a lawyer and a dealer in real estate, and that the application which he signed stated that membership in that lodge gave no right to visit lodges of another Rite, one can only conclude that he is either a fool or a liar, we charitably hope he is the former.

We interviewed the District Attorney who disclaimed any connection with the case stating that it was the work of his deputy, the latter said that he had been misled in the matter and that had he known then what he learned later he never would have interfered with our lodge. We had several meetings with him and showed him Charters and authorities, also Diplomas and communications from foreign powers which seemed to surprise him, he asked if we would be willing to meet and talk with the Grand Master of the State (York) and show and explain these things as I had

to him. We agreed to do so but expressed doubts whether the Grand Master would meet us. The event proved our doubts were justified as the excuse of pressing business was given as a reason for not having the meeting.

We endeavored to have the case submitted to the grand jury then in session, and suggested that as I was there then that it would be more satisfactory all around if the A. M. F. itself was put on trial, that we would accept service of papers and concede the case in any court of record that might be chosen, our offer was not accepted and the BB. are still without the "speedy trial" which the constitution guarantees to all.

Desperate efforts have been made by the enemy to suborn some of the younger BB. and many inducements have been made to them to have them say they did not know what they were joining when they joined the lodge, or that they were misled into believing that it was a lodge of the York Rite. All were however firm in the truth and the enemy found that there was but one Judas in our councils.

A joint meeting of Kilwinning and Robert Bruce lodges was held to meet us and consider the situation and the hall, large though it was, was taxed to accommodate the members there present, and a more enthusiastic assembly it has seldom been our pleasure to meet and the unanimous decision arrived at was that the dilatory tactics usually adopted by our opponents would not be suffered; that if the BB. were not given an immediate trial that suit should be started to have the City of Portland and the State of Oregon restrained from interference with our work. While the York tool who made the complaint should be prosecuted to the utmost extent of the law.

We have to thank the Editors of the "Journal" and "News" of Portland, especially the latter, for very fair articles containing our side of the question; we are especially grateful, as the courtesy is not always extended to us.

## MACKEY'S ENCYCLOPAEDIA OF MASONRY.

The most useful single volume in any library is Mackey's Encyclopaedia of Free Masonry in spite of the fact that it has been for years badly out of print and out of date. We have in the last fifteen years, several times offered what were called revised editions but the revision has always been a bluff and for advertising purposes and this although a thorough revision so greatly needed. We are, however, much gratified at the publication of a real revision, done by competent hands and superintended by as capable a man as Bro. E. L. Hawkins of England, a member of the Quatuor Coronati Lodge, himself the author of a short encyclopedia of Free Masonry.

Judged by the standpoint of what editors set out to do, the revision is a complete success. Where they have written Mackey's titles they have every case, produced work authorizing accurate and comprising the results of the latest investigations. The new titles which they have added are very firmly good.

Some of the articles rewritten and greatly improved are "Accepted," "Worth," "Ancient Masons," "Anders," "Ashmole," "Free Mason" and "Royal Arch Degree."

Some of the new articles which are approved greatly are "American Temple Lodge," "Althcheson Haven Lodge," "Genuine Masters," "Apocryphal Manuscripts" and "Old Manuscripts."

The effort was made to preserve as much as possible of the original work Mackey's writing and of Mackey's opinions. This is avowed in the preface. Moreover, in our opinion the effort was made to preserve the American atmosphere of the book, although this is not avowed.

Mackey's Encyclopaedia is a masterpiece of painstaking and of scholarship. In spite of that, the fact is evident

test that he was an American and that in many respects his horizon was limited to the American field. Take the article upon the "Tiler's Oath," for example. Bro. Mackey wrote rather dogmatically and as if he were laying down laws of Masonic practices. But every word of what he wrote described American principles and practices only. And in the edition before us Bro. Hawkins repeats all that Bro. Mackey wrote and at the end adds in parenthesis: (This custom is unknown in English Masonry.) It might and ought to have added a similar comment to many articles in the work and if he had he would have greatly increased its value.

For the present Masonic generation in America has been brought up upon Mackey's Encyclopaedia and it is characterized by that very fault of that kind of narrowness. The average American Mason imagines that the rules and the practices of Masonry are the same the world over that they are in his own country. His own state, his own lodge room. And we are inclined to blame Mackey for that narrow provincialism which distances us. For where can a man look for breadth of information if not in an encyclopaedia? What book can be expected to describe differences in different countries if not an encyclopaedia? If an encyclopaedia is not trustworthy it is nothing and no one can be blamed if he concludes from what Mackey says that the Tiler's oath, for example, is used everywhere.

So the revised encyclopaedia is a success in that it is what the revisers set out to make it. But it is a great disappointment to us and we should like to see the Quatuor Coronati Lodge tomorrow begin work upon another revision.

The French Academy is theoretically supposed to be constantly engaged upon the work of revising or writing a dictionary of the French language and in this way exercising its function as the custodian of the language and the con-

servator of its purity. This is precedent enough for the Quatuor Coronati. We are frank to confess that we think that the late volumes of the *Ars Quatuor Coronatorum* do not compare in value and significance with the early volumes. One would conclude that the numbers find the field exhausted. It is not. There is plenty of work for them to do. Witness the numberless titles in this encyclopaedia which ought to be treated, some for the sake of bringing them down to date, some for the sake of getting rid of the r Americanism or at least of putting side by side with the discussion from the American point of view another discussion from a world point of view.

We have scholarship enough in this country and if the Quatuor Coronati will not undertake the work we propose an American association to do it, into which association we should hope to bring Mortombe, Clegg, Sheriff, Cauthorne, Pride, Seymore, etc., etc. But we prefer the Quatuor Coronati for the very reason that it is the Americanism of the book that we want corrected. We want it made such that when we consult it we can be sure that we shall not be misled by the fact that what is an American innovation pure and simple is treated as if it were a Masonic custom of world-wide prevalence. We have had to use the book warily in the past, always having this fault in mind. We shall have to use the new revised edition in the same way. Every article that can be colored by the nationality of the writer ought to be rewritten and for the reason indicated we should prefer to have it done by Englishmen.

Moreover, the Quatuor Coronati has the machinery for the production and distribution of such a work.

We will put our proposition in concrete form, not because we suppose that it would, in practice, take this form, but only to make our thought intelligible. We do not care especially for this plan or for any plan if only the brethren will do the work upon some plan.

We propose, then, that Bro. Hawkins or a committee of the Q. C. Lodge, mark the titles in Mackey's *Encyclopaedia* which ought to be rewritten and then that he or the committee distribute them and new titles among members of the Q. C. Lodge and others according to their particular qualifications. We propose that the meetings of the lodge for the year 1913 be devoted to the reading and discussion of the articles resulting, that the articles be then published and that thus Vol. XXVI of the *Ars Quatuor Coronatorum* come to constitute a third volume of Mackey's *Encyclopaedia*. We are very sure that none of the subscribers will object.

We have thus far spoken of articles which need to be rewritten and of articles which end in 1870 to which a paragraph ought to be added to bring them down to date and of articles to which should be added some such comment as this: "Upon this subject Bro. Mackey describes the American practice only. The custom is wholly unknown in England. In Germany it is thus, in France so," etc., etc. But this would be the least important part of the supplemental volume and the least interesting. Indeed, what would make the new volume the most important and the most interesting of the three would the new articles—titles entirely absent from the present volumes.

We are not going to take time to investigate, but simply make a list of the new titles which have occurred to us in looking through this work. New titles, most of which are of far more than average importance, taking the average of this work, and of average interest still more disproportionate. It is not important now to have a complete list. It is only important to prove that there is such a thing as a list of new titles that call for treatment, and to persuade the Q. C. Lodge to undertake the enterprise. As soon as they announce that they have determined to do so they will be flooded with suggestions. That is

another reason why the Q. C. Lodge should get the body to do this work. They get not fewer than 3500 valuable suggestions from their 3500 subscribers.

Also among those 3500 they could assign 350 collaborators to each of whom could be assigned one article—his special and to whom other writers could add for information relative to Masonic customs of his country or his city.

Take the case of the state of American Union. This is, of course, being aside for a moment our immediate topic—new titles. We shall get later it presently. The book before us is a short paragraph to each state, commonly ending with the dates of the organization of the grand bodies of the state. Now under each such heading there ought to be another paragraph characterizing the Masonry of the state or describing its special innovations in its particular contribution to Masonic history. Thus under Ohio its peculiar expelling Masons from lodges for offense of belonging to particular lodges of additional degrees, also the list of grand lodges that have copied this rigorous innovation. Under Utah an account of and apology for their Mormon legislation. Under Iowa an account of the Cerneau war. Under New York the balancing of the city against the country. Also the story of Perogus Lodge of New York City and the Grand Lodge of New York denouncing the Grand Lodge of Hamburg as a destine so long as it maintained a lodge there and how every American grand lodge rallied to the defense of this American innovation of exclusive territorial jurisdiction by making maintaining a like denunciation.

Under Texas the story of how the grand lodge of that state approved the expulsion of a Mason for the Masonic offense of allowing a negro to eat with members of his family. Under New Jersey how the Masonry of that state has seen itself repudiated by some of the American grand lodges because of the

New Jersey lodges makes or has made use of negroes. Under Michigan she was put under the ban by the cause one of her lodges was expelled and buried the body of its own members in Ontario. Under Ontario's jurisdiction under South Carolina how a man was made a Mason in that state if he has lost a bit off one of his ears. Under Connecticut the Hiram Lodge claim. Under Pennsylvania her general officers and the peculiar law-making powers of her grand masters. Under Massachusetts her quarrel with Pennsylvania over relative antiquity. Under Mexico an account of the typically American quarrel with Missouri over City Lodge—typically American because it was over that peculiar Americanism, territorial jurisdiction, and cause almost the first blow struck was a shot of non-intercourse. Under California the Hawaiian question. Under Louisiana the working of the Scottish Rite ritual and the Louisiana ritual in the same lodge. Under Illinois the story of a quarrel that some of the Chicago lodges and brethren for the time they spend in conferring degrees.

Now for a few new titles.

There should be full information about Masonic homes and schools, either in one long article or under fifty different titles; also about American clandestinism.

There should be articles on:

1. The Royal Masonic Institution for boys.
2. The Royal Masonic Institution for girls.
3. London Rank.
4. The Carol. (This article should be written by Bro. Oswald Wirth.)
5. Masonic Relief Association of the United States and Canada.
6. German Grand Lodges' Union.
7. The Ancient Arabic Order, Nobles of the Mystic Shrine.
8. International Bureau of Masonic Relations.
9. The Lodge of Research.

10. The Grand Council of Rites (Scotland).

11. The William L. Elkins Masonic Orphanage for Girls at Philadelphia.

12. Leo Taxil.

13. Independent Lodges.

14. The Constitutional Law of Masonry.

15. Mileage and Per Diem (showing what grand lodges have adopted the peculiar custom of paying delegates for attendance.)

16. Fraternities. In America, at least, the influence of Freemasonry has been such as to mold the mind and customs of the whole people in one important particular. That is to say, the most diverse objects are pursued by means of societies modeled after Masonry, such objects as mutual life insurance and social life of college boys. This would be the subject discussed under this title with references to the admirable Cyclopaedia of Fraternities, but the similarities, differences and contrasts between this country and other countries in respect to this important matter would be the main topic.

17. Arthur E. Waite.

18. W. H. Upton (the greatest Masonic scholar that America has produced.)

19. Joseph Robbins (second only to Upton.)

20. Geo. Wm. Speth.

21. Dr. W. J. Chetwode Crawley.

22-27. Half a dozen others of the Q. C. members.

28. Frederick Desmons.

29. Giuseppe Garibaldi.

30. L. de Kosauth.

31. Auguste Comte.

32. Scottish Rite Statistics. (It is suggested how fond the Scottish Rite is of counting up and boasting about the number of its Supreme Councils and how impossible it is to find out how many members it has, for example, in Great Britain or in Germany.)

33. Masonic Temples or Halls. Either this ought to be an article of 30,000 words or there should be that many

words in many short articles describing the most important buildings. The whole ought to form a practical guide, full of suggestions.

34. Masonic Fairs. This by that American brother who has made the conduct of such things his life's work.

35. Cuba.

36. Panama.

37. The Philippine Islands.

38. Recognition (of one grand lodge by another.) In principle, in practice and in history. This article ought to be a guide to all the craft for the future and end the anomalies of former practices.

39. Egypt.

Roumania.

41. Luxembourg.

42. Servia.

43. Liberia.

44. Norway.

45. International Masonic Congresses.

46. Conventions of Supreme Councils.

A. and A. S. R.

47. Rudyard Kipling.

48. Goblet d'Alviella.

49. Charles Limousin.

50. J. Lane.

51. Pine. (The engraved list of lodges.)

52. Profane Language.

53. William Hogarth.

54. Old London Taverns.

55. Devil Workshop.

56. Permanent visiting members (Germany)

57. Dual Membership.

58. Documentary Evidence.

59. The Order of the Lion.

60. Peeters-Bartsven Fund.

61. Vaughan, Thomas.

62. Urbanitatis.

63. Chevalier d'Eon.

64. Lodges of Instruction.

65. The Lodge of Promulgation.

66. The Royal Alpha Lodge.

67. Large Lodges.

68. Corner Stone.

There is an article on the symbolism of the corner stone, but we are curious

to know in what countries it is customary to call upon the craft to lay corner stones of public buildings or to what extent the custom is carried into different countries, how it arose, something about the different ceremonies employed, the attitude of the public towards the custom and the story of some important incidents.

Here is a good illustration of the want of a Masonic encyclopaedia. The article to whom this title was assigned ought to begin by writing to some correspondent in every country of the world. When the article appeared it ought to contain, among other things, a list of all countries in which this custom has not been known and an account of those in which it has been tried and abolished on account of opposition. To the west of Australasia should be as important as his own country. Ours would be an encyclopaedia of Freemasonry, Mark was substantially an Encyclopaedia of American Freemasonry and apparently it was the wish of the revisers that it should so continue.

The Quatuor Coronati Lodge would not be influenced by commercial considerations. It would not be compelled to constantly have one eye on the prepossessions and the prejudices of the brethren of its chief market.

69. Gounod.

70. Masonic Jurisprudence.

71. Court of Honor (Southern Supreme Council, U. S. A.)

72. Bismarck.

73. Frederick (the second of the emperors of the German Empire of the present line.)

A Few Titles Relative to Protestant Masonry—for Example:

74. The Council of Berne, 1745.

75. Frederick I. of Sweden.

76. The Evangelical Lutheran Church.

77. Venice.

78. Oswald Wirth.

79. Francisco Ferrer.

80. Liberty of Conscience.

81. Leo Tolstoi.

Exchanges of Children. (This rec-  
ords the growing custom, among Euro-  
pean Masons of different tongues,  
of exchanging children for a term so that  
each may learn to speak a language  
foreign to his own.)

83. Esperanto.

84. Robert Fischer.

85. Giuseppe Carducci.

86. Herman Settegast.

87. There should be an article or a  
series of titles showing how Great Brit-  
ain used Free Masonry as a weapon in  
the Empire. We refer to such inci-  
dents as the making Masons of the Sul-  
tan of Zanzibar, the Ameer of Afghanis-  
tan, and the Japanese envoys when they  
were in London negotiating the treaty  
of alliance which was preliminary to the  
war between Japan and Russia.

88. Dr. W. Begeemann.

89. Theodore Reuss.

90. The "Annuaire" of Universal Maso-  
nry.

91. The List of Regular Lodges.

92. Some Old Masonic Inscriptions and  
Monuments (i. e., upon tombstones and  
in churches.)

93. Masonic Anecdotes. Our idea  
would be under this head to character-  
ize the several well-known families of  
these stories, some as silly, some as  
serious, some as plain lies, and some as  
worthy. Possibly such a classification  
would do some good. It is our experi-  
ence in America that a Masonic journal-  
ist, if he has no other Masonic book,  
will have a Masonic Encyclopedia and  
will be guided by it.

94. Craft Masons.

95. Miracle Plays.

From what we have read about Len-  
ing's Encyclopedia of Free Masonry,  
we only are that many new titles could  
be extracted from it, espe-  
cially as it is upon the general subject  
of German Free Masonry that  
the literature in English is particu-  
larly deficient. This subject we shall  
return to.

Lening's Encyclopedia has never

been translated and there is no likeli-  
hood that it will be. Therefore, even  
if the German titles which we demand  
are treated there, that is no reason why  
they should not be treated also in an  
English encyclopedia.

We have never seen Lening's En-  
cyclopaedia. We have Kenning's and  
could pick titles out of it, especially as  
it is particularly strong in Bibliogra-  
phy, which we value. But that way of  
getting new titles is too obvious and too  
easy and can be adopted by any one in  
charge after the further revision for  
which we argue shall have been decided  
upon.

Many articles ought to be rewritten.  
The following are the titles of only a few  
and we mention them only because the  
present articles are so insufficient that  
the new articles would be equivalent  
to new titles.

1. Burial. The origin and history of  
the Masonic burial service. The different  
practices of different countries. In what  
countries has the custom of Masonic  
burial been prevalent and generally to  
what extent? In what countries has it  
never been known?

2. Knights Templars (Masonic.) Mac-  
key devotes page after page to the dis-  
cussion of two questions that were alive  
in his time but are dead now. Yet there  
are some things to tell about the history  
of this order. For example, how arose  
the idea of arming and drilling the  
knights and parading them in public?  
The history of the repeated efforts to  
divorce the order from Free Masonry,  
etc., etc.

3. The Book of the Dead. This article  
should be written by Bro. Morcombe.

4. Alchemy. This by Bro. Oswald  
Wirth.

5. The Constitutions of 1786. It is ri-  
dicular for an encyclopedia to print  
an article on this subject without some-  
where therein saying in plain words that  
this manuscript is false.

6. Negro Masonry. One would never  
learn from anything in this book the





that he wrote the rituals which in the later years of his life were those he wrote? (5) How far, if at all, is the work copied by other supreme councils? (6) So far as can be ascertained who wrote the various rituals of the several supreme councils? (7) To what extent and in what cases is the title or appropriate to consider the same in different jurisdictions? The rituals are essentially different.

On the remarkable things about the book and one of the greatest of his literary career was that he was able to compile an encyclopædia in so many Scottish Rite titles having so strong a general impression of Scottish Rite importance without any real information about the Rite. We should like the judge to revert upon the question that was not his aim and purpose whether this book was not mainly a piece of Scottish Rite propaganda rather than the otherwise inexplicable title of the Scottish Rite in this did not begin with and was not the dissemination of Mackey's prejudice.

An article upon Sir James Burnes is rewritten but there is not yet anywhere an account of the ranking Masons in India of nationalment of diverse religions. We were under what head this is and it might be under this for Sir James was a pioneer in this matter and prominent in it. It is that our people be told often with authority that Masonic tolerance and universality are practical facts of the world.

On a few of the articles in the exclusively American view. In these instances what is often good of its kind, but should be supplemented by showing the Masonic practices of other than ours.

1. Jurisdiction of a Lodge.
2. Territorial Jurisdiction.
3. School.
4. Ballot.
5. Secrecy of the Ballot.
6. Unanimity of the Ballot.
7. Tiler's Oath.
8. Physical Qualifications.
9. Unaffiliated Mason.
10. Rejection.
11. Residence.
12. Returns of Lodges.
13. Unfavourable Report.
14. Examination of Candidates.
15. Resignation of Office.
16. Military Lodges.
17. Demit.

The following articles left in the revision as Mackey left them should have additions more or less important in the several cases:

1. Robert Burns.
2. Cipher.
3. Eastern Star.
4. Naymus Grecus.
5. Anti-Masonry.
6. William I., Emperor of Germany.
7. Board of Relief.
8. Removal of Lodges.
9. Resignation of Membership.
10. Robes.
11. Scottish Rite.
12. Unanimous Consent.
13. Assembly.
14. Landmarks.
15. Mozart.
16. Regular.
17. Orientation.
18. Wesley (See A. Q. C. Vol. XV.)
19. Tracing Board.
20. Gnostics.
21. Degrees.
22. Mysteries (A. Q. C. Vol. XV, 179.)
23. Medals.

This kind of revision ought to be carried so far that when in our proposed third volume any of Mackey's titles does not appear, we can be confident that his information is accurate, that there has been no change and that there

is nothing to add. We can have no such confidence in the present revision. We might instance dozens of articles which contain statements which come under the category of things important if true, about which we do not ourselves know enough to know whether or not to put them in our preceding list but about which we have much suspicion which suspicion of course, destroys the usefulness of these articles so far as we are concerned, while others who do not know enough about the matter even to be suspicious may and in some instances certainly will be misled. For instance:

1. Three Globes, Rite of.
2. Schroeder, F. L.
3. Disqualification of Jews.
4. Swed. Rite.
5. Modern French Rite.

If what we have written is properly attended to it will be seen that there is nothing in it injurious to the interests of the publishers. Not that we care anything about their interests, but we want to make it emphatic that we recommend to the members of this lodge the purchase of this book. It does not suit us but at that it is the best there is and what we ask for, as will be remembered, is not that these volumes be rejected or neglected but that they be used and another volume along with them. The work is not what we would wish it but we suspect that it will be all the more acceptable to the mass of American Masons by reason of these very characteristics which to our eyes are faults. The publishers ought to be satisfied with the work done for them by the editors. They have probably made a book more suitable for the American market than it would have been if they had been under our direction.

A. G. Potts, Palestine Bulletin.

—O—  
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